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Anecdota Oxoniensia

THE ELUCIDARIUM

AND OTHER TRACTS IN WELSH

FROM

LLYVYR AGKYR LLANDEWIVREVI

A.D. 1346

(*JESUS COLLEGE MS.* 119)

EDITED BY

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TO

THE PRINCIPAL AND FELLOWS

OF

JESUS COLLEGE

HIS SHARE IN THIS WORK

IS MOST GRATEFULLY DEDICATED

BY

J. MORRIS JONES

PREFACE

—••—

The excellent introduction and lucid notes with which the texts printed in this volume have been provided by the Editor, leave me nothing much to say, except that the work is his and all the credit which it reflects. My share of the undertaking has been confined to the collating of the proofsheets with the original manuscript, and to an occasional suggestion or a trivial criticism of the notes as they passed through the press.

The texts, being translations, cannot be regarded as the best models for Welsh prose, but they are important in the lexicographical sense, as helping to fix the exact meaning and connotation of words, the indefiniteness of which, when they occur in medieval Welsh poetry, leaves not a little room for doubt. This volume would have been still more instructive, had we been fortunate enough to discover the Latin original of the *Elucidarium* used by the Welshman who produced the Welsh version: I said 'Latin,' but I am not quite certain that his copy may not prove to be French rather than Latin. In either case we are not forced to believe that it has perished; for there are no ready means of ascertaining the precise nature of the contents of several of the more important manuscript collections connected with the Principality.

Beside the lexicographic interest of the texts now printed for the first time, there is the wider interest which the historian feels, who wishes to ascertain the nature of the religious teaching of the Church in Wales in the Middle Ages. Here, then, we have pretty fair samples of the theological pabulum of the Welsh in the fourteenth century; and every publication of texts of this kind may be expected in one way or another to help the historian in solving the numerous questions which it is the business of his research to raise.

There remains for me the pleasant duty of thanking, both in my own name and in that of the Editor, the Delegates of the Clarendon Press for having accepted this manuscript to form part of their series of *Anecdota*. Nor is this all, for it is owing to no fault of theirs that this volume has not been published sooner, but to the pressure of other work forcing unexpected delays on us. In other words, we owe the Delegates a second debt of gratitude, namely, for having had the patience to bear with us so long.

JOHN RHŶS.

Oxford,
March 25, 1894.

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INTRODUCTION

THE manuscript reproduced in this volume is called, after the scribe, 'Llyvr Ancr Llanđewivrevi,' that is, 'the Book of the Anchorite of Llanđewivrevi.' The scribe's own account of the book is given in a note on p. 4B:—'Gruffuđ ap Llywelyn ap Phylip ap Trahaearn, of Cantref Mawr, caused this book to be written by the hand of a friend of his, to wit, the man who was Anchorite at that time at Llanđewivrevi. . . . A.D. 1346.' We know nothing more of the scribe than is contained in this note.

Trahaearn is not a very common name, and it is extremely unlikely that there should be more than one Llywelyn son of Philip son of Trahaearn among the higher classes of Wales at the same period. So that it may be taken for granted that the scribe's friend was an uncle of the person to whom the *cywyđ* on p. 288 of the Iolo MSS. was written. The title of the cywyđ runs thus:—'A cywyđ composed by Gruffyđ Llwyd ap Davyđ ap Einion Lygliw,' evidently a nephew of Hywel ap Einion Lygliw, the author of the famous ode to Myvanwy Vychan, 'to Morgan (ap) Davyđ (ap) Llywelyn ap Philip (ap) Trahaearn, of Rhydodyn, in Caeo, when he was tried for killing the Justice of Caer-(marthen) on the bench at Caermarthen. Which Morgan (ap) Davyđ (ap) Llywelyn ap Philip (ap) Trahaearn was brother of Ivor Hael of Gwern y Cleppa, in Monmouthshire.' If any reliance is to be placed upon the latter part of this title, our scribe's friend and patron was an uncle of Ivor Hael, the patron of Davyđ ap Gwilym.

The MS. is a small vellum quarto, bound in calf. All that is known of its history is contained in the memoranda written on the sheets of paper bound with it. Of these there are three at the beginning

and two at the end; the first was added by Owen Jones and William Owen, when they had the book bound in 1806; the other four are of older paper, and were evidently inserted by Thos. Wilkins when the book was bound for him in 1684. The contents of these sheets are line for line as follows:—

i b.

ĬLundain, Gorphenaf, 26. 1806.

Y Llyvyr hwn ynghyd a Llyvyrau ereill á brynoedd Owain Jones a Gwilym Owain gan Grufydd Roberts y Meddyg, o Ddolgellau yn Meirion, yn y vlwyddyn 1800; a chan eu bod yn hysbys, wrth weled llawysgriven T. Wilkins, y gwr à'i anrhegodd, mai Eiddo Coleg yr Iesu yw; a chan hŷny nid ellynt lai nog ei adver i ei wir Berchenawg

Caeadwyd yn Llundain, Gorphenav 1806.

Owen Jones
William Owen.

ii a.

Faded (yellow) ink.

This Book was written for
Griffith ab ĬLeñ ab Phillip,
ab Trehaiarn of Cantref mawr;
(now in Carmarthen shire)
Aŏ Dnĭ 1346
vid. finem pag. 4^{tae}/
And new-bound for mee
Tho Wiłkins
Aŏ Dnĭ 1684
y Rhifedi, yw dau ar bymptheg
o Historiau Cymraeg

Black ink.

E Libris Grifithii Roberts
Dono dedit ~~Rich: Thomas. Cler:~~
1781

iii a.

Faded.

Bibliothecae Coll Jesu
Oxoñ hoc Manuscriptum
(cum 2^{bo} alijs ~~MSptis~~)
humillimè D. D. D.
Tho Wiłkins L. L. B. R^{r}
B. M. sup Mont. in Agro
Glamganensi

iii b.

Black Ink.

Tractatus 17 ex sc: 1316
Jussu Griffidi Leolini. Britt.
num 75 (83)

1. De assumptione Beatae Mar: Virginis
2. Historia Adriani.
3. &c.

verte ad 3 fol: cui inscribitur
Index hujus Libri.

iv a.

On this page is pasted a piece of paper on which is written:

Grif.ª Roberts
Llyfr yma yn
Cynwys, 146, ô Ddalenna—
a rhifo y rhai Gwynion—

Owen Jones, who signs the memorandum on p. i. b, was Owain Myvyr, at whose expense the *Myvyrian Archaiology* was printed; William Owen was the lexicographer, afterwards known as Dr. W. Owen Pughe. The memorandum was written by the latter, and exhibits the following characteristics of his style. (1) The use of the unnecessary accent on the relative *a*. (2) The termination *-oedd* in the aorist *prynoedd*, which he substituted for *-odd* (Medieval *-awdd*) in his attempt to reduce all the inflexions of the verb into parts of the verb to be. (3) The use of

yn for *yn* before an initial *M*. (4) The spelling *hŷny* for *hyny*. (5) The affected use of the medieval *nog* for the modern *nag*, and of the medieval termination *-awg* for the modern *-og*. (6) The forms *nog ei*, *i ei*, which are due to his attempt to avoid an apostrophe. (7) His curious inability to write a compound sentence connectedly. He often deals successfully with a simple sentence; but when he grapples with a sentence containing a dependent clause, he almost always stumbles over his conjunctions. This may be seen from the following literal translation of his memorandum:—

'London, July 26, 1806.

Owen Jones and William Owen purchased this book together with other books from Griffith Roberts, the physician, of Dolgelly, in Merioneth, in the year 1800; and as they are aware from the handwriting of T. Wilkins, the person who presented it, that it is the property of Jesus College; and so they could do no less than restore it to its true owner.

Bound in London, July 1806.'

The other memoranda speak for themselves, and require no comment.

The vellum leaves of the manuscript proper are numbered 1, 2, 3, &c., in a late hand. We have adopted this numbering for reference to the MS., adding the letters A and B to distinguish the two pages of each leaf. In our reproduction the end of a page in the MS. is denoted by the mark ||; and the number of that page of the MS., in which the first word of a page of the reproduction occurs, is given at the top of the page of the reproduction. Thus, on p. 49 of our text the MS. paging given is 45 A; the word *mawrweirthawc* therefore occurs on that page of the MS.; and p. 45 A of the MS. begins with *Anghev* in p. 48, l. 28, and ends with *cla* in p. 49, l. 15 of our reproduction.

The scribe himself had numbered the leaves, but the merciless knife of the binder has spared but few of his numbers. We find however that our leaf 12 is marked viii by the scribe; so that he evidently passed over his index and preface, and commenced numbering the leaves at the beginning of the subject-matter of his book, that is, at the present leaf 5 (p. 3 of the reproduction), the scribe's numbers follow the present

numbers regularly as far as his lxxiii, which is the present 77; but the scribe's next number lxxxxii is now marked 90, instead of 96; so that six leaves are missing between leaf 77 and leaf 90. These leaves could come only between 77 and 78; and they, doubtless, contained the first part of *Kyssegyrlan Uched*, which is now missing (see note on p. 86, l. 1). The scribe's last number is cxxxviii, which corresponds to the present 136.

The pages left blank by the scribe have been covered with scrawls of the fifteenth century, only a few words of which are now legible; for an attempt has been made to erase them, probably by a pious owner of the MS. who considered their contents incongruous with the religious character of the book. We have with great difficulty deciphered the first four lines on p. 2 B, which read thus:—

> Tri chyuodyat σerch. Amneit Achas Achussan.
> Tri ymlynyat σerch. kywyd ac eglyn a llattei. Tri
> hydyp σerch ouereireu bocsachus. a mynych
> olygon a llawer o latteion. Tri didyb σerch vn . . . .

A few words still legible at the bottom of the page show that the triads are by [? Gruffuđ] 'ap Adaf ap dauyd.'

At the end of p. 77 A are three englynion in a bad fifteenth-century hand, beginning 'Meir edrych arnaf amerodr...', but they have been so rubbed against the opposite page, that no more of them is legible now than suffices to show that they are englynion.

At the bottom of p. 137 A is written in a neat modern hand—'Hugh Maurice Copied this MS. in London 1806 for Mr. Owen Jones.'

It is perhaps unnecessary to discuss the scribe's own handwriting, as facsimiles of it are given and the MS. is dated.

In the reproduction an attempt has been made not only to represent in detail every peculiarity of the MS., but to represent it graphically, that is, in such a way that every peculiar character or group of characters in the printed text is as nearly as possible a picture of the character or group as it appears in the MS. Such a picture was drawn in each case from the MS. and submitted to the printer, who, by cutting new

characters and filing and trimming the type, has succeeded in almost[1] every case in producing an exact copy of it. The ingenuity and skill with which this has been done (as for instance[2] on p. 108, l. 11, where is shown how the rubricator wrote d across the back of the scribe's t) can only be appreciated by those who have some practical acquaintance with printing. The value of these graphic representations may be stated in a few words. They save a great deal of explanation and description, and give at a glance a clearer notion of the state of things in the MS. than any explanation or description could. And it is important, especially in a carelessly written MS., to know what the scribe actually wrote, what corrections he made, and how he made them.

The different peculiarities of the MS. are represented in the reproduction as follows:—

1. Insertions or corrections written above the line, are printed in smaller type in the same relative position above the line.

2. A letter corrected into another is pictured as it now looks. For instance, in p. 98, l. 30, when the scribe came to the word *glan* he was evidently looking at the following word *gann*, and so wrote *ga;* but as he was finishing the *a* he found out his mistake, and wrote *l* across the back of it.

3. *Puncta delentia* are represented exactly as in the MS. Thus gweleḷet=gwelet.

4. A red underline is denoted by a dotted underline.

5. A line drawn through a letter or word is represented as in the MS.; but it has been impossible in these cases to show whether the line is black or red.

6. Abbreviations are not extended, but are represented by characters specially cut in imitation of those used in the MS. A list of them with their significations is given below.

[1] In one instance, mentioned in the notes, the correct representation of the relative distances from one another of words written above the line was, on account of the size of type which had to be used, a physical impossibility.

[2] Numerous instances will also be seen in this Introduction, pp. x, xi.

7. The end of a line in the MS. is denoted by a perpendicular stroke |, but only when some irregularity occurs. The scribe sometimes omits a letter in passing from one line to another, but his most common slip is to repeat the last letter of a line at the beginning of the next, as in p. 8, ll. 24, 26, *alla ant*, *kwy ympaw*. The character *dd* for *đ* is at least as old as this MS. which contains many indubitable instances of it; in each case where the doubling may be merely caused by the break at the end of the line it is marked *d|d* in the reproduction.

8. In the *Hystoria Lucidar* a red D^3 (for *Discipulus*) is written in the margin opposite the beginning of each question. It would have considerably inflated the cost of reproduction to print this in the margin; and as its only use is to denote a question, which is sufficiently denoted by the red underline, it has been omitted in the reproduction. Other words written in the margin are printed at the bottom of the page in the reproduction, and their place in the margin in the MS. is explained in the notes.

9. The red Gothic initials of the MS. are represented by initials resembling them in shape, except that those of the MS. have no ornamental background. Smaller Gothic capitals such as the K in p. 162, l. 7, are also red in the MS. whether initial or not.

10. Ordinary letters written in black ink are represented by Roman letters.

11. Ordinary letters written in red ink are represented by *Italics*. This applies to all letters whether written on or above the line. Thus, in p. 110, l. 17, the correction of *brawp* into *brawt* was made by the rubricator; so also, on p. 111, l. 19, the rubricator crossed out the *ar* at the end of the line, and wrote *yr* after it. Perhaps it should be explained here that the rubricator, or man who used the red ink, was a kind of editor; he went over the scribe's work, drew the red initials, touched the capitals and the first letters of each sentence with red, and made any corrections that seemed to him desirable. In our MS. the scribe and the rubricator are probably the same person.

12. Letters touched with red are represented by the characters 𝔄, 𝔅, 𝔞, 𝔞, 𝔟, &c.

13. Letters which have been retraced, generally appear much blacker than ordinary letters in the MS., and are represented by thick letters—**A**, **B**, **a**, **b**, &c.

14. Letters which have become so faint as to be scarcely legible are represented by hair line letters—A, B, a, b.

15. A letter with a round back is often joined to the letter that follows it, thus be. This is so frequently done in medieval MSS. that it may almost be said to be the usual way of writing such a combination; and for that reason we have not thought it necessary to represent it specially. The back of a round-backed letter is also made to serve for the first stroke of a small capital R (ꝛ); thus bꝛ is written bꝛ. The ꝛ looks just like a separate character in the MS., and has been so represented in the reproduction. It will be seen that it occurs only after a round-backed letter (b, d, h, o, p, v, ỽ, (ỽ, y), and once or twice after the letter a.

16. Two v's are used in the MS.; the first with the initial curl turned outwards (v) is represented by Roman v; the second with the curl turned inwards is represented by ỽ, which (like the character ꝛ) was specially cut for Mr. Gwenogvryn Evans for use in Rhŷs and Evans's Mabinogion. In the Black Book of Carmarthen the two v's are used indifferently; in our MS., and generally in fourteenth-century MSS., v is equivalent to u, while ỽ and w are used indifferently to denote the modern *w* sound, both consonantal and vocalic, except in the word *wrth*, which our scribe writes *vrth*.

17. In the MS., a proclitic, when not joined to the word which bears the accent, is usually separated very slightly from it; such separation is represented in the reproduction by a very thin space; occasionally the separation in the MS. is more perceptible, but still not as wide as that between distinct words; this separation is also represented by a slightly thicker space. Thus, joined, aryꝛelor; very slightly separated, aryꝛelor; more perceptibly separated, aryꝛelor; full spacing ar yꝛ elor. The thinnest space occurs occasionally in the middle of a word.

The following table of letters and abbreviations used in the reproduction will be found useful for reference:—

Ordinary Letters.	Letters in Red.	Letters touched with Red.	Letters retraced.	Faint Letters.	Abbreviations.
A a a	*A a*	A a a	A a a	A a a	Sign Signification.
B b	*B b*	B b	B b	b	
C c c	*C c*	C c	c	c	ꝯ, ꝫ, ꝫ } us
D d	*D d*	D d	D d	D d	
E e	*E e*	E e	E e	e	
F f	*F f*	F f	f	f	ꝛ, ꝛ } ur
G G g	*G g*	G g	g	G g	
H h	*H h*	H h	H h	H h	ꝯ, ꝯ } ir er yr ry
I J i j	*I J i j*	I i j	I i	I i j	
K k	*K k*	K k	K k	k	ᵘ imperfect *a* above line) } ra
L l	*L l*	L l	l	l	
M M m	*M m*	M m	M m	M m	
N N n	*N n*	N n	N n	n	¹ (undotted *i* above line) } ri
O o	*O o*	O o	o	o	
P p	*P p*	P p	P p	p	
q		q			ꝑ per
R R r ꝛ	*R r ꝛ*	R R r	r	R r	ꝑ pro
S s s ſ ſt	*S s ſ ſt*	S s ſ	S s ſ	S s	A horizontal line placed above a letter denotes n or m. Thus ā = an or am; hoño = honno.
T t	*T t*	T t	T t	t	
U u	*U u*	U u	u	u	
V v	*V v*	V v	v	v	
ϭ	*ϭ*	ϭ	ϭ	ϭ	
W w	*W w*	W w	w	w	
x					
Y Y y y̆	*Y y*	Y y	y	y	
z					

Any letter in columns 2, 3 might also be represented in columns 3, 4. Thus *h* denotes an h in red ink which has become faint.

Such are the general principles upon which the reproduction has been made; individual peculiarities will be found explained in the notes The notes also contain corrections of two or three misprints, such as s for ſ, and a letter or two which have dropped out during the passage of the sheets through the press.

The carelessness of the scribe has already been noticed. His commonest mistakes fall into four classes which it may be well to enumerate here.

1. He skips from one letter to the same letter occurring further on; thus if his copy has *galw arnunt*, he is apt to think when he has written *ga*, that the *a* is that of *arnunt*, and so he writes *garnunt*.

2. When he is in the middle of a word he is apt to look at the next word, and to give the first the termination of the second, e.g. p. 78, l. 9, *mynet oliuet* for *mynyd olivet*.

3. He mistakes a letter for another of similar shape; thus he reads c for t or vice versa, or takes n for u and writes it v.

4. He usually reduces the orthography of his copy to his own; but occasionally he forgets to do this and copies mechanically. He also transcribes his copy literally when he does not understand it. The orthography of twelfth and early thirteenth century MSS. differs from the scribe's in the following particulars: in the earlier MSS., *y* and *i* are written indifferently; in some of them *e* is written for *y*; *v* and *ϭ* are used indifferently; *t* is written for fourteenth century *d* when it represents the sound *d̄*. Many instances of anomalous spelling in the text are due to a mechanical transcription of forms in MSS. exhibiting these characteristics. Cf. *ridit* for *rydit*, p. 21, l. 8; *gvedy* for *gϭedy*, p. 20, l. 3. See also notes on p. 25, l. 14; p. 66, l. 1; p. 74, l. 3, &c.

The orthography of fourteenth century MSS. differs from that of Modern Welsh in respect of (1) the sound represented; (2) the symbol used to represent it.

1. (i) Final mutes in Medieval Welsh were nearly voiceless, and are written hard (*t*, *p*, *c*); in Modern Welsh they are voiced, and are so

written (*d*, *b*, *g*). Thus Med. W. *gwelet*, Mod. W. *gweled*. In fourteenth century MSS. the dental and guttural are always written hard (*t*, *c*), but occasionally the labial is written soft; e.g. *pob*, p. 64, l. 27; *ankyffelyb*, p. 65, l. 9.

(ii) Medieval Welsh *ei* has become *ai* in monosyllables and in the final syllables of polysyllabic words in Mod. Lit. W. Thus in fourteenth century MSS. we have *teir*, Mod. W. *tair*; *geir*, Mod. W. *gair*; *gwelei*, Mod. W. *gwelai*; *etholeist*, Mod. W. *etholaist*. A similar remark applies to Med. W. *eu*; Med. W. *eur*, Mod. W. *aur*; Med. W. *heul*, Mod. W. *haul*; Med. W. *petheu*, Mod. W. *pethau*, &c. In some words, chiefly those in which *ei* was followed by two consonants, the medieval sound remains; thus *lleill*, *heirdd* are still so pronounced. In the dialects many others are preserved; thus in Anglesey *rhai* and *naid* are still *rhei* and *neid*. In the penult and antepenult, the sound *ei* is retained in all words; thus, though *adeil* is now *adail*, *adeilat* is still *adeilad*. Medieval writers did not use the symbol *ei* to represent the sound *ai*, but they used it to represent the sound associated with it now; it is that *sound* that has changed since into the sound *ai* in those cases.

The final *-ei* of the 3rd person singular feminine of conjugated prepositions has given place to the termination *-i*; thus *arnei* (p. 81, l. 27) is in Mod. W. *arni*. This latter termination was however common in the fourteenth century; cf. *idi* (=*iđi*), p. 80, l. 12, *yvrthi*, p. 81, l. 15. In the spoken dialects several instances occur of *ei* becoming *i* as an undoubted phonetic change; thus in Denbighshire *llygeit* is not *llygaid* but *llygid*; and in all the dialects *ereill* is now not *eraill* but *erill*.

(iii) The sound *aw* has changed into *o* in final unaccented syllables. Thus *arnaw* is now *arno*, *arlwyaw* is *arlwyo*, *kerddawd* is *cerđođ*, *ffynnawn* is *ffynnon*. Some modern writers affectedly use the medieval form where they imagine that the derivation requires it, as in *dwylaw* for Mod. *dwylo*, *ciniaw*, for Mod. *cinio*. It may be considered a rule that Med. W. final *aw* is now always *o*; but this is not the same as saying that Mod. W. *o* was always *aw* in Med. W. Some modern rhymesters are guilty of changing final *o* into *aw* where it never was *aw*,

as in *tymor* from *tempŏris*. Med. *aw* represents mostly an early *â*, as in *ffynnawn* from *fontâna*.

(iv) In Med. W. a mute was often hard in the middle of a word where it is now soft. This usually takes place when the mute is followed by another consonant; thus *deturyt*, Mod. *dedfryd*; or by consonantal *i* or *w*, as in *neityaw*, Mod. W. *ncidio*. It also takes place before certain terminations of the verb, as *kyffelypci*, Mod. W. *cyffelybai*; and in some isolated instances, such as *yttiw*, also written *ydiw*, Mod. W. *ydyw*. Before the termination of the comparative degree, the mute is soft in Med. W., thus, *drudach*, *tegach*, while in Mod. W. it has become hard on the false analogy of the superlative.

(v) In Med. W. *t* was often written finally after *n* where it has now disappeared, as in *ugeint. aryant*, Mod. W. *ugain*, *arian*. On the other hand a Med. final *ng* often develops a *c* in Mod. W. Thus, Med. *keing* (p. 88, l. 19), Mod. *cainc*.

(vi) *nt* between vowels becomes *nh* or *nn* in Med. W.; thus, *meddiannev*, *ymranhev* (p. 94, l. 7), *mynnwennoed* (p. 49, l. 19), from *meddiant*, *amrant*, *mynwent*. In Mod. W. many of these words have been re-formed from the root, thus *amrantau*, *mynwentydd*.

(vii) *y* changes a preceding *a* into *e* always in Med. W.; thus, *angel*, *engyl*, *engylyon*; but in Mod. W. the *e* is changed back into *a* in the antepenult, so that we have now *engyl*, *angylion*.

(viii) Modern literary Welsh has many spurious forms invented by charlatans at different times, such as *ei* ('his' or 'her') invented by Wm. Salesbury, for Med. *y* (pronounced *i*), as *y benn* = *i benn*, 'his head'; and *gwlaw*, invented about the end of the seventeenth century, for Med. *glaw*, evidently on the supposition that it is connected with *gwlyb*, &c. Most of these abominations were introduced by Dr. W. O. Pughe in the early part of this century. They have had no appreciable influence on the spoken dialects; in speaking we still say *ar i ben*, 'on his head,' and *glaw*, *glawog*, in every part of Wales.

The above are the chief points of difference in the *sound* represented in the orthography of fourteenth century MSS. and that of Modern

Welsh. We now come to the difference in symbols representing the same sound.

2. (i) The initial consonant is often left unmutated in Med. W. MSS., where we should mutate it in Mod. W. It is not to be supposed that a change of sound has taken place in such cases, and that the mutation has been developed in modern times. The mutations are in the main the same now as they were then; for they are easily explicable on the supposition that they originated before the total disappearance of the old case endings, while they cannot be accounted for if we suppose them to have been evolved after the fourteenth century. Moreover, the *cynghanedd*, or correspondence of consonants, in the poetry of Dafyd ap Gwilym and other bards of that century, shows conclusively that the mutations were substantially the same then as they are in Mod. W. The old writers' neglect to mutate can be easily explained; writing black letter with a quill on vellum is slow work at its best, and there must always be a tendency to treat each word separately and not as part of the sentence. Even now, an uneducated Welshman, though he mutates his consonants perfectly in speaking, as a rule neglects to mutate them in writing, for he is so occupied with each individual word that he can think only of that at the time; it becomes an isolated word to him, and he writes it down in its isolated or dictionary form. Medieval scribes, however, who were more used to writing must have been conscious that they often wrote an initial consonant harder than they pronounced it, so that it became almost a matter of indifference whether an initial mute was written hard or soft. Thus our scribe on p. 33, l. 20, has *pot* for *bot* (Mod. *bod*), which never had a *p*. Of the three mutations, the aspirate is hardly ever neglected; the medial is occasionally neglected; the nasal is always written radical; thus *ymhob*, *yng Nghrist*, *fy nhat* are written *ympob*, *ygkrist*, *vyntat*. Thus *mp*, *gk* came to be used as symbols to represent the sounds *mh*, *ngh*. and are frequently so used in the middle of a word, as *agkreifft*, p. 32, l. 21, *agkywir*, p. 55, l. 2.

(ii) *p*, *b*, *m* are used as in Mod. W. It may be remarked *p* is seldom doubled in fourteenth century MSS., and *m* never, though every *p* or *m* between vowels is etymologically double.

(iii) *ff* or *ph* represents Mod. W. *ff* or *ph*. Initially also *f* is used for Mod. W. *ff*, as in *fieid* (p. 14, l. 12), Mod. W. *ffiaidd*.

f medially and finally represents Mod. W. *f*; see p. 89, ll. 1, 2, 3. Mod. W. *f* is represented initially and often medially by *u* or *v*. The digraph *fu* was also, more especially in the first half of the fourteenth century, used medially for Mod. W. *f*; see p. 55, l. 28, *kyfuoethawc*, Mod. W. *cyfoethog*, l. 29, *dwfuyr*, Mod. W. *dwfr*, l. 31, *kyfuanheddv*, Mod. W. *cyfanedd*. Our scribe in one instance writes *ffu* for the Mod. *f* sound; *affureolus*, p. 51, line 2, Mod. W. *afreolus*.

(iv) *t*, *n*, *th* are used as in Mod. W. *t* is almost always doubled between vowels in Med. MSS.; in such cases it is always etymologically double. *n* between vowels is doubled when it is etymologically double, particularly when the accent falls upon it, as in *pennev*, *calonnev*. When the accent does not fall upon it, it is frequently written single, as in *mynassant*, p. 7, l. 25, *chwenychu*, p. 13, l. 26, *honedigaeth*, p. 135, l. 15. Our scribe is very fond of doubling his *n*'s, and doubles them in such words as *teyrnnas*, p. 55, l. 31, *ehofynndra*, p. 143, l. 4 (Mod. W. *cofndra*), *wnneler*, p. 57, l. 31. He occasionally writes *nn* where the preceding vowel is open, and where, therefore, the *n* should be single, as in *gwasannaeth*, p. 28, l. 18, *honnaw*, p. 10, l. 15. Very seldom he writes one *n* instead of two, as in *medyanus*, p. 130, l. 8. As to the use of *th* for Mod. W. *đ* or *dd*, see note on p. 66, l. 1.

(v) *d* is used for Modern *d* and *dd* (=*đ*). Occasionally we find a single *d* for *dd-d*, as in *uudawt*, p. 19, l. 3, Mod. W. *ufudd-dod*. In a few instances *d* is used for *th*, as in *perffeidyaw*, p. 19, l. 8. But this may have been pronounced *đ*. Dr. Griffith Roberts (Gram. Intr.) writes *perpheiđid*, *perpheidrwyđ*. Cf. *cynysgaedu* from *cynysgaeth*.

dd usually stands for *đd*, but it also frequently represents the Mod. *dd* (=*đ*), as in *meddweint*, p. 55, l. 2. See p. xv, ¶ 7, above.

(vi) *c* and *k* represent Mod. W. *c*. Initially and medially *k* is generally used, finally *c* always. *c* between vowels is etymologically double, and Med. writers in such cases write *ck*.

ch and *ng* are used as in Mod. W. See p. 57, ll. 25, 26, 30.

g is used both for *g* and *ng*. Thus *gwyr* = Mod. *gŵyr*, *agor* = Mod. *agor*, *agel* = Mod. *angel*. The combination *gk* has been noticed above.

(vii) *h* is used as in Mod. W.

(viii) *l* is used as in Mod. W.

ll is used both for double *l* and for Mod. W. *ll*. In later MSS. a line is drawn across the two *l*'s when they represent the latter sound. thus, *ŧŧ*; but in our MS. *ll* and *l-l* cannot be distinguished. Thus *kallon* = Mod. W. *càlon*, *gallu* = Mod. W. *gallu*. Double *l*, however, occurs almost only in *kallon*.

(ix) *s* is used as in Mod. W., except that it is nearly always doubled between vowels, as in *Iessu*, *issel*. *z* occurs once or twice for *s*, see note on p. 17, l. 24.

(x) *r* stands both for *r* and for the voiceless *rh*.

(xi) *qu* = *kw*; and *x* = *ks*.

(xii) *a*, *e*, *i*, *o* are used as in Mod. W. But, as has already been mentioned, the scribe in copying mechanically sometimes writes *e* or *i* for *y*. The termination *-yg*, which is always pronounced *ig* in all parts of Wales, was nearly always written *ic* in the fourteenth century. E. g. *tebic*, p. 135, l. 28. Cp. D. ap Gwilym :—

> Ond dychmygion dynion dig,
> A cham oedd pob dychym*ig*.

Our scribe, however, occasionally does the very reverse of this, and writes *eredyc*, p. 59, l. 27, *arbennyc*, p. 142, l. 27. *-yg* unless pronounced deliberately is not distinguishable from *-ig*.

(xiii) *u* and *v* had not been differentiated; they were regarded simply as different forms of the same letter. Both characters stand for the Mod. W. consonantal *f*, as already indicated in (iii) above; both also represent the Mod. W. vowel *u*.

(xiv) *ƀ* is a peculiar *v*, which came to be differentiated from the ordinary *v* or *u*, and to be used for *w*; see p. xvi, ¶ 16.

(xv) *y* usually represents Mod. W. *y*. But it also has three other values.

It stands for vocalic *i* in the preposition *i*; as in *ymyzvn*, *yzvrth*, *yr ſeint* (=*i'r seint*), 'to the saints,' *yn tat* (=*i'n tat*), 'to our father,' *y dyn* (=*i dŷn*) 'to a man.' It also represents vocalic *i* in the possessive pronoun *i*, written in Mod. W. *ei*; thus *y dat*, 'his father,' *y that*, 'her father.' It also stands for *i* in the combination of these two words (*i'i*), for which an alternative form *i'w* is used in Mod. W. Thus *y dat* may also mean 'to his father.' It will be seen then that it is impossible, except from the context, or by the subsequent mutation, to distinguish between the article *y* (=*y*), the preposition *y* (=*i*), the pronoun *y* (=*i*) 'his' or 'her,' and the combination *y* (=*i*) 'to his,' 'to her'; between the article *yr* (=*yr*) and the combination *yr* (=*i'r*) 'to the'; between the preposition *yn* (=*yn*), the pronoun *yn* (=*yn*) 'our,' and the combination *yn* (=*i'n*) 'to our'; between *ym* (=*y'm*) as in *y'm tareweist*, and *ym* (=*i'm*) as in *ym taraw*.

y is also used to represent consonantal *i* as in *dynyon* (=*dynion*), *etholedigyon* (=*etholedigion*). This is never represented by *i*, as it always is in Mod. W.

An *y*, which may be called *y* mute, was written before a final liquid when it followed another consonant; thus *pobyl*. It performs the same kind of function as the final mute *e* in the English word *people*, or rather in the French word *peuple*, for the liquid was probably purely non-syllabic. In modern literary Welsh this *y* is simply dropped. In the dialects a swarabhakti vowel has been developed in the case of monosyllables, thus *pobyl* (=*pobl*) has become *pobol*, *ofuyn* (=*ofn*) has become *ofon*; in the case of dissyllables the liquid has become syllabic, thus *kenedyl* (=*cenedl*) is now pronounced *cenedl̥*[1]. But even now *cenedl* is often heard as a pure dissyllable when it is followed by a word beginning with a vowel; thus *cenedl oed hon*, pronounced *céned loed hon*. And in North Wales words like *ofuyn*, *keuyn*, *llyvyr* are still absolutely monosyllabic, pronounced *ofn*, *cefn*, *llufr*. It is not to be supposed then that the mute *y* implies that the accompanying liquid was syllabic. This is borne out by the following facts—(*a*) in Medieval poetry it is never treated as forming a syllable; (*b*) the mute *y* is occasionally

[1] In S. Wales *cenel*. In some words the dissyllabic pronunciation has been facilitated by metathesis; cf. N. Walian *ewyrth* for literary *ewythr*, or in medieval spelling *ewythyr*.

written in the middle of a word, where it is impossible for the liquid to be syllabic, e.g. *ehofynndra*, p. 143, l. 4; (*c*) our scribe writes it also in such a purely monosyllabic word as *palym* (=*palm*), p. 83, l. 29. Cf. also *seilym*, p. 107, l. 12.

(xvii) *ay*, *oy* are often written for the diphthongs *ae*, *oe*, as in *hayarn* for *haearn*, which latter is also found. Even in Mod. W. *oy* is not uncommonly written in such words as *hoyw*.

The diphthong *iw* is often incorrectly replaced in Mod. Lit. W. by *yw* in such words as *hɛdiw*, in which it is retained in Med. W. and in the rhymes of medieval bards.

The diphthong *wy* is liable to become *w* in the penult, and the word *gwbot*, *gwddant* has *w* almost always in Med. W. as in Mod. Coll. W. In Mod. Lit. W., however, the *wy* has been restored by purists.

(xviii) The stops used are a point, and a curl resembling a comma placed lengthways with the convex side down. The point is represented in the reproduction by a full stop printed in the usual way; in the MS., the point is written a little above the line and is slightly separated from the word preceding it; thus ·. It is inserted after every pause; but most scribes often have rather hazy notions as to where a pause should be. The point is frequently misplaced, and sometimes inserted between two very closely connected words; e.g. *herwyd val*, p. 3, l. 10. See also notes on p. 8, l. 13; p. 9, l. 6, &c. The curl is written as a rule at the end of a line or paragraph.

The above are the general principles of the orthography of fourteenth century MSS. considered in reference to that of Modern Literary Welsh. Most of our scribe's own errors and peculiarities have been noticed; particular cases are explained in the notes.

The grammar of Medieval Welsh has yet to be written; it would exceed the limits of this Introduction to discuss even in bare outline the various points suggested by this text. The student may make a list for himself of words whose gender has changed, such as *gweithret*, *person*, *llys*, &c.; and of those obsolete grammatical forms, which he may have met with occasionally in the works of medieval bards, and perhaps

attributed to their supposed propensity to invent forms for the sake of the rhyme.

The greatest value of the text to the grammarian lies in the light it throws upon the effect upon literary Welsh of translation from Latin. One point in illustration of this may be noticed. It is a universal rule in colloquial Welsh that the verb is always, except when preceded by *na*, used in the third person singular, unless the subject is a personal pronoun expressed or implied. Thus *daethant* or *daethant hwy*, 'they came'; but *daeth y dynion*, 'the men came'; *y dynion a ddaeth* '(it was) the men that came.' This rule is faithfully observed in the oldest poetry. Cf. Aneurin's

'Gwŷr a aeth Gattraeth gan wawr.'

The use of the third person plural in such cases was early introduced into written Welsh, several instances of it occurring in the Mabinogion. Cf. R. B. vol. i. p. 28, l. 2, 'Ac y kychwynnassant yniueroed hynny'; l. 17, 'Ar swydwyr a dechreuassant.' There can be very little doubt that this is due to the rule of Latin Grammar 'that the verb must agree with its subject in number and person.' Our scribe, writing unconsciously his own speech, uses the third person singular, in such cases; see note on p. 1, l. 1; when consciously translating he writes the plural; see note on p. 7, l. 31. In one case he wrote the natural singular *yw*, and on reflection tried to change it into a plural by adding *nt*. He thus betrayed himself, for the plural is not *ywnt* but *ynt*.

The relative pronoun *a* in the sentence *Gwyr a aeth* has been considered by all Welsh grammarians to be a meaningless particle. This relative can only be used immediately after its antecedent; or, when this is impracticable, after a word such as *yr hwn*, *y rhai*, *y gwr*, &c. placed in apposition with the antecedent. The grammarians, supposing *a* to be a particle, took *yr hwn*, *y rhai* for the relative pronoun. Thus *angeli qui* is here translated *yr egylyon yr rei*, p. 3, l. 12. The verb to be has a relatival form *ysyd* or *syd*='who am,' 'who art,' &c., and in our translation this form is usually correctly written after *yr hwn* or *yr rei*; the translators of the Bible would probably have written *yr angylion*, *y rhai ydynt*. On p. 147, l. 5, *Pater noster qui es* is translated *yn tat ni*

yr hwnn ysyd; the *yr hwnn* is unnecessary, but it was reserved for the translators of the Bible to make the 'verb agree with the subject in *person*,' '*Ein tad yr hwn wyt.*' This vice of making the verb agree with its subject, originally learnt from Latin Grammar, is perpetuated by the influence of English; and a common formula in Eisteddfodic adjudications is 'Enwau yr ymgeiswyr *ydynt*' instead of '*yw*.' This error is never made in speaking; it is an error laboriously cultivated by eisteddfodic and other persons who have a desire to write 'grammatically.'

A Latin version of the most important translated pieces is printed in the Appendix in order to facilitate comparison. In each case all sentences which do not appear in the Welsh text, and all various readings not calculated to throw light upon it, have been omitted in the Appendix. The *Elucidarium* is from Migne's Fathers, with additional various readings from Laud MS. 237 in the Bodleian; the *Transitus Mariae* from Tischendorf's *Apocalypses Apocryphae*; the *Visio Beati Pauli* from Merton Coll. MS. 13, written in an early sixteenth century Italian hand; the *Epistola Presbyteri Joannis* from the earliest edition in the Bodleian (Joannis presbyteri maximi Indorū et ethiopū, &c. Impressi Davetrie per me Richardum pafract Anno dñi M.cccc.xcix.) with readings from later editions when such agreed better with the Welsh text. The figures in the margin in the Appendix refer to the pages of the printed text. It may be well to state here that the headings printed in Roman capitals in the text do not appear in the MS.

I have to express my thanks to Mr. Gwenogfryn Evans, who gave me much valuable assistance in deciphering the most difficult portions of the MS.; and to the Rev. Llewelyn Thomas and Mr. Wharton, who were kind enough to read the proofs of part of the Appendix. I have also to thank the Controller of the Press, who entered fully into my wishes with respect to the printing, and spared no pains in seeing them carried out; and I desire to express my satisfaction with the way in which the printers have accomplished a difficult and unusual task; so far as I know, it is the first attempt to reproduce a MS. in such a way that every word is almost a facsimile of its original. I owe my deepest debt of gratitude, and I have endeavoured to give it more

prominent expression on another page, to the Principal and Fellows of Jesus College, who, by electing me, at the expiration of my ordinary scholarship at the College, to a Meyrick Scholarship, made it possible for me to continue the study of Celtic at Oxford, and to copy the manuscript.

The work was done under the guidance and with the help of Professor Rhŷs. How much he has contributed to the result it is impossible for me, who owe to him most of my knowledge of Medieval Welsh, to say. But I have been permitted to acknowledge more fitly my indebtedness to him in connection with this work by obtaining his consent to his name appearing on the title-page. I wish, however, to express further my deepest sense of gratitude for all the generous help which he has ever been so ready to give me in this and in every other matter.

J. MORRIS JONES.

Enꝺeu yſtoꝛyaeu yllyuyꝛ hꝺnn. yꝺ yrei hynn.

Hyſtoꝛia lucidar. J.
Hyſtoꝛia ytraethu val yd aeth meir ynef. lxv.
Hyſtoꝛia ydꝛian amheraꝺdyꝛ. ac Jpotis yſpꝛydaꝺl. cxi.
Hyſtoꝛia ydꝛaethu. val ydigaꝺn ytat ar mab ar
yſpꝛyt glan vot yn duꝺ. ahynny yn dipetrus. cxxi.
Hyſtoꝛia ydyſcu ydyn yny mod ykretto yduꝺ. cxxiij
Pwyll ypater val ytraethaꝺd hu sant. cxxvij
Rinꝺedeu gꝺaranndaꝺ offeren. cxxx.
Rinꝺed gꝺelet coꝛff criſt. cxxx.
Bꝛeudꝺyt paꝺl eboſtol. cxxxi
Rybud gabꝛiel ar veir pann ieſſu ygknaꝺt. cxxxvj
Hyſtoꝛia euegyl Jeuan eboſtol. cxxxvij.
Hyſtoꝛia Jeuan vendigeit. cxxxix.
Pꝺyll ypater odull seint auſtin. ¶yny credo cxlv(...
Hyſtoꝛya odullyev yꝛ ebeſtyl ynwahanredaꝺl
Hyſtoꝛya yꝛ honn aelꝺir kyſegyꝛlan uuched. ac
a enꝺir ympoꝛth yꝛ ẽneit. lxxiiii.
Hyſtoꝛia ouuched dewi ae ꝺyꝛtheu. lxxxxv
Hyſtoꝛia ouuched beuno ae wyꝛtheu. cvj.

Yrifuedi yꝺ. Dꝺy yſtoꝛia ar bymthec.

Mynych yd erchis vygkyt· diſgyblonn ymi ellǒg neb rei o ovynnei bychein vdunt. ac ny elleis i yneccau ǒy rac bot yn bechaǒt ym kudyaǒ yny dayar ysǒllt aoꝛchymynnǒyt ym. yny vo yllafur hǒnn. yn lles yn yꝛ aǒꝛ honn. ac yrei adel yn hol. vꝛth hynny mi aoꝛchymynnaf ac a archaf yꝛ neb ae darlleo. ǒediaǒ duǒ dꝛoffof. ˘ Enǒ yllyuyꝛ hǒnn yǒ lucidaꝛ. Sef yǒ hynny. goleulyuyꝛ. kanys yndaǒ ygoleuheir amryfalyon dyǒyllyon betheu. Ny mynegeis ynhev vy enǒ vyhvn rac gǒallygyaǒ ygǒeithꝛedoed hȳn ogennvigēn. Archet hagen ydarlleaǒdyꝛ yſcriuennv yny nef enǒ yneb ae gǒnaeth. ac na dileer yenǒoolyuyꝛ yuuched. Gꝛǒndǒal ygǒeith hǒnn aoffodet argaꝛrec. Sef yǒ hynny. criſt. ar holl ǒeith ǒedy hynny. ar pedǒar piler. ar piler kyntaf adyꝛcheif aǒdurdaǒt ypffǒydi. Yꝛ eil aǒaſtatta teilygdaǒt yꝛ ebestyl. Ytrydyd agadaꝛnnhaa yꝛ yſponnǒyꝛ. Ypedǒeryd piler. a sefuydla kallẹ̄ gyǒꝛeinrǒyd. ˘ ˘ ˘

Gꝛuffud ap ll' ap phylip ap trahayaꝛnn. o kant̄f maǒꝛ aberis yſcriuennv yllyuyꝛ hǒnn. o laǒ ketymdeith idaǒ. nyt amgen. gǒꝛ ryoed agkyꝛ yꝛ amſſer hǒnnǒ yn llandeǒyureui. yrei ymed̄dyanho duǒ yheneideu ynydꝛugaꝛed. Amen˘

anno dnī . m̊C̊C̊C̊. Quadꝛageſē Sexto. ˘

HYSTORIA LUCIDAR.

GWeithꝛet yllyuyꝛ hϭnn aberthynn ar dϭy berſſon. nyt amgen. ar diſgybyl yn gouyn. Ac ar yꝛ Athꝛo yn attep. Ar diſgybyl adyϭat val hynn. O dydy glotuoꝛuſſaf Athꝛo. mi aarchaf ytti attep ymi yndileſc ar aovynnaf .i. ytti. Ar anryded yduϭ. ar eglϭys a lles yminheu. Ymeiſtyꝛ adyϭat. Mi ae gϭnaf herϭyd y gallϭyf. ac val na oꝛthrymo yllauur hϭnn vivi. Ef adyϭedir na wyꝛ neb beth yϭ duϭ. Ac aϭelir hynny. bot yn dyϭyll adoli yꝛ hynn nys gϭddam. Ac ϭꝛth hynny. ohonaϭ ef y dechꝛeuϭn ni. Ac yn gyntaf dyϭet ti ymi beth yϭ duϭ. Mi ae dyϭedaf yt herϭyd. val ymae kennat ydyn ywybot. Yryϭ allu yſbꝛydaϭl yϭ duϭ. kymeint yhynaϭſter ae degϭch ac ydamuna yꝛ egylyon yr rei yſyd yn waſtat degach seithweith noꝛ heul edꝛych byth yn waſtat arnaϭ heb oꝛffϭys. Pa furyf ydyellir ydꝛindaϭt yn vnduϭ. Edꝛych di yꝛ heul ynyꝛ hϭnn ymae tri pheth. nyt Amgen. gallu tanllyt. Agoleuni. Agϭꝛes. Ac ny ellir eu gϭahanu. kanys pei mynnvt aa|llv ohonat dϭyn ygϭꝛes. ny bydei heul. neu odygut ygoleuni ohonaϭ nybei heul. Dꝛϭy ytan. ydyellir ytat. dꝛϭy goleuni ydyellir || ymab. dꝛϭy ygϭꝛes ydyellir yꝛyſpꝛyt glan. Paham ygelϭir ef yn dat. Amyvot yn ffynnyaϭn. ac yn vonhed ympob peth. Paham yn vab. Amyvot yndoethineb yꝛ tat. megyſ goleuni ynyꝛ heul. Paham ynyſbꝛyt glan. Amyvot yn garyat ybot vn ohonunt. nyt amgen. yꝛ tat. Ac yꝛ mab. ac yꝛ yſbꝛyt glan. Ac yn llauuryaϭ ohonunt yn tragyϭydaϭl. Oꝛ tat. A thꝛϭy ymab. Ac ynyꝛ yſbꝛyt glan. ybyd pob peth. Ytat

yỏ kof. Ymab yỏ dyall. Yr yſbryt glan yỏ yr eỏyllys. Pale ymae duỏ yn kyfuannhedu. ỽi ae dyỏedaf yt. kyt boet ef ympob lle herỏyd gallu. eiſſoes yny nef dyallus ymae yallu ef ae gedernnyt. Pabeth yỏ nef. Tri ryỏ nef a dyỏedir. nyt amgen. vn corffora ỏol aỏelỏn ni. Eil yỏ. vn yſbrydaỏol. p kredir bot yr egylyonn ynygyfuannhedv. Ytrydyd yỏ. nef dyallus ynyrhỏnn ymae ydrindaỏt. ar rei gỏynuydedic wyneb yn ỏyneb. Paffuryf ydyỏedir bot duỏ. Ymbop lle. pgyt. ac yngỏbyl ydyỏedir yvot ympob lle. kanys yn vn voment ybyd or dỏyrein yr gorlleỏin yn llunyeithaỏ pob lle. aphob peth. Ef adyỏedir yvot ef ym bop lle yn waſtat. kanys ynyr vn amſer yd ardy||mera pob peth. Ef adyỏedir nat ydiỏ ef ynvnlle. kanys corfforaỏl yỏ ylle. ac aghorfforaỏl yỏ duỏ. Ac ỏrth hynny nyt oes yn vnlle agynnhalyo ynep yſſyd yn kynnal pob peth. Ac ymae yn byỏyt. an kyffro yndaỏ. awyr duỏ bop peth. Ỏỏyr bop peth ora uu. ac yſſyd. Ac auyd. megys yr hynn yſſyd ger yvronn. Achynn kreu ybyt ef aỏydat enỏeu yr egylyon. ar dynyon. Ac eu moeſſev. ae heỏyllys. aegỏeithredoed. ae geirev. megys pei bydynt ger yvronn. kanys theos ygroec yỏ duỏ. ygkymraec ſef yỏ hynny gỏelet pob peth. Paffuryf ydyỏeit duỏ ỏrth ydynyon. neu ỏrth y egylyonn. Drỏy synnyedigaeth y dyỏeit ef ỏrth yr egylyon. drỏy yr egylyon ỏrth y dynyon. Aoed neb onnyt duỏ ehun. Yſgriuennedic yỏ aỏnaethpỏyt yndaỏ. byỏyt oed. kanys ef aỏelei pob creadur or aỏnaethpỏyt gỏedy h||hynny ger yvronn ef yn gynndrychaỏl. megys ygỏyl saer da yny vedỏl pa wed y llunyeitho yweith. ae adeil. herỏyd yethrylith. Ac yna ydyỏedir nat hyyn duỏ nor kreaduryeit herỏyd amſer. namyn herỏyd teilygdaỏt. Pa achos uu ygreu ybyt. Daeñi duỏ uu gỏnneuthur ereill ygyfurannv yrat ac || wynt. Pawed ygỏnnaethpỏyt ef. Euo adyỏot y eir. Aphob peth auu wnneuthedic yraỏr honno. Adyỏat ef osein geireu. Ygeir yỏ. yrmab agreỏys pob peth

megys ydyǒedir. Ǒi aǒnnaethoſt pob peth myǒn doethineb. Auuǒyt ynhir yn krev ybyt. Yn gynnebrǒydet ac ytreǒit yr amrant aryllall. Ac yn rannev ykreaǒd ef ybyt. pob peth ygyt arvnweith val ydyǒedir. yr hǒnn adrac byth. awnaeth pob peth ygyt. Ef aǒahannaǒd pob peth yn chwediǒarnnaǒt ynrannev nyt amgen yny t diǒarnnaǒt ygǒnaeth ef ydefnydyev. Ac ynyrei ereill pob peth ovyǒyn ydefnydyeu. Ydyd kynntaf ygǒnnaeth ef. dyd tragyǒydolder. ſef yǒ hynny. lleuuer yſbrydaǒl. Ynyr eil dyd ygǒnnaeth ef ynef. Ac ygǒahanaǒd kreadur yſbrydaǒl yǒrth yrvn corffǒraǒl. Yny trydydyd ygǒnaeth ymor ar dayar. Yny tridiev ereill ygǒnaeth ef pob|pob peth ovyǒn ydefnydyeu hynny. nyt amgen. ydyd kynntaf ygǒnaeth ef. dyd amſeraǒl. ſef yǒ hǒnnǒ. yr heul ar lloer. ar syr yny defnyd vchaf. Sef yǒ hǒnnǒ ytan. Ynyr eil dyd. Yny defnyd perued. ſef yǒ hǒnnǒ ydǒfyr. ygoruc ef ypyſgaǒt. Ar adar. Ypyſ||gaǒt yny rann deǒaf ordǒfyr. Ar adar yny rann deneuaf. ſef yǒ hynny. yraǒyr. Yny trydyddyd ygǒnaeth ef yrannyueileit. adyn or defnyd iſſaf. nyt amgen nor dayar. Aoes ſynnǒyr gann ydefnydyeu yr adnabot duǒ. Dyt a oes dim med ſein Jeron. or aǒnaeth yr arglǒyd eiroet ny ſynnyo ef. kanys ypetheu hynny aǒelir yni ybot yn dieneidaǒl diſſynnǒyr. amegys marǒ. ǒynt hagen avyd|dant vyǒ ynduǒ. Ac aſſynnyant eu rodyaǒdyr ynef ae synnya yndiheu. kannys oe a|arch ef yret. Ac ytry heb orffǒys. Megys ydyǒeit dauid broffǒyt. ef aǒnnaeth ynef oe daal yr heul. Ar lloer. Ar syr ayſynnyant. kanys wynt agatǒant. Ac adoant dracheuen ykǒrs ac yredec. Ydayar a synnya. kanys hi adǒc yffrǒytheu. ae gǒreidev yn amſeraǒl yn waſtat. Yrauonyd ae ſynnya. kanys ǒynt aymchǒelant dracheuen yr lle yllithront ohonaǒ. Ymor. argǒynnoed. aſſynnyant. kanys wynt auuydhaant idaǒ. ac orffǒyſſant pann yharcho vdunt yn diannot. Ymeirǒ aeſſynnyant kanys pann yharcho vdunt ǒynt agyfuodant. Vffernn aſſynnya.

kanys yrei alyngko aatuera dracheuen pann y harcho vdunt. Yrholl || annyueileit mut aessynnyant. kanys gynt agatgant ygyureith aorchymynnagd dug vdunt. Parygo beth adygedir. Ef agnaethpgyt ygosper. ar bore. Ygosper yg diged ypeth aorffenner. ar bore yg ydechreu. Dyget athro auo amlygach. Yngyntaf ygossodes dug megys brenhin kyuoethagc llys arderchagc idag aelgir teyrnnas nef. Odyna. nyt amgen. pbyt hgnn. ac yndag yntev lle agheuagl. Sef yg hgnng vffernn. Ac yr llys honno yracgelas ef anuon rif hysbys oetholedigyon. ahynny oegylyon a dynyon. Dyt amgen. ynagrad or egylyon. ar decuet or dynyon. Paham yggnaeth ef ynag or egylyonn. O achags ydrindagt. kanys yny nag ybyd t deirggeith. Adyn ovnrad oachags vnnolder megys yd adoler yn vn ac yn t. ygann yr egylyonn. ar dynyon. Paham nat or egylyonn ehun yggnaey ef rif yr etholedigyon. Deu ryg natur ynbennaf aoruc dug. vn ysbrydagl. ac arall corffogagl. Sef ymynnagd ef. ybop vn yvoli. nyt amgen or ysbrydagl. megys or egylyonn. pan dygetpgyt. bit ygoleuni. ac yggnnaethpgyt ygoleuni. Adygat dug || hynny oeirev. nac ef. namyn drgyygeireu hynny ydangossir ygoruchel natur gy. ynny am ev galg yn oleuni. Pa natur yg vn yr egylyonn. Gan ysbrydagl megys ydygedir. Ef agnaeth yr egylyonn offlam dan. Aoes engeu yvihagel. agabriel. araphael. ps mgy ymaent lyssengeu. kanys odamgein ygelgis dynyon gynt velly. Ac nyt oes briagt yr engev hynny arnunt yny nef. Ar angel kyntaf odamein. aelgit sathan. Sef yg hynny. gorthgynebgr ydug. Dyget ym pabeth ybu grthgynebgr ef ydug. pann welas ef yvot yn ragorr rac yrholl raddeu yr egylyon o ogonyant. Athegoch gann tremygu pagb. ef aarvaethagd ymogyuuchag adug. neu vot yn vgy noc ef. Padelg. yn ogyuuch. nev yn vgy. Ef avynnafsei gymryt ansagd avei well noc arodassei dug idag. oegyfurannv

ac ereill dꝛϭy greulonder oanvod duϭ. abot ynargloyd arnunt. Beth wedy hynny. O bale is llys nef. ef agϭympϭyt ae vϭꝛϭ yꝛkarchaꝛ iſſaf. a megys yd oed deckaf ef gynt. velly ygϭnaethpϭyt yn duϭ ϭedy hynny. Amegys yd oed loyϭhaf gynt. ybu dyϭyllaf wedy hynny. Amegys yd oed volyannvs ef gynt || obop Anryded wedy hynny ybu yſgymunedic obop kyueiloꝛnn. Awybu ef ydygϭydei. pell yaϭnn. Pahyt ytrigyaϭd ef yny nef. Nybu hanner vn aϭꝛ. kany ſeuis yny wironed. kanys pann wnnaethpϭyt ydygϭydaϭd. Paham na bu ef hϭy yno nohynny. kac archϭadϭ ohonaϭ dim oꝛmelyſter ovyϭn. ac yntev yn keiſſaϭ ydꝛeis medyant kymeint ahϭnnϭ moꝛ ebꝛϭyd ahynny. Pabeth abechaϭd yꝛ engylyon ereill. kyt synnyaϭ ac ef. Paffuryf da oed gantūt pei goꝛuueſſyt ar duϭ. mal ygoꝛuydynt ϭyntev ar egylyonn ereill. Beth adaruu vdūt ϭy. Ygyt ac ef ybyꝛyϭyt. yrei pennaf onadunt yꝛ llynn agkeuaϭl yn vffernn. Ereill yn aϭyꝛ tyϭyll ybyt hϭnn. ae poenev arnunt megys yn vffernn. Paham nat ynvffernn ybyꝛit ϭynt oll. Ybꝛoui yꝛ etholedigyon dꝛϭydunt. gann vot yn voe eu gobꝛϭy. Ac ydϭyllaϭ ereill gann eu rodi yny tan tragyϭyd yny varnn diϭaethaf. Paham nat ymchϭelaſſant ϭy dꝛacheuen. nys gallaſſant. Paham. am dygϭydaϭ ohonunt heb yannoc oneb vdunt. velly ny dylyant wynteu caffel nerth ygann neb ygyuodi. || Apheth arall heuyt aoed ynyherbynn. Am deϭiſſaϭ ydꝛϭc ohonunt oc oe bod. yaϭn oed dϭyn ygantunt wyntev eϭyllys pob dayoni. Ac ϭꝛth hynny nys mynnaſſant. Ac ϭꝛth nas mynnaſſant nys gallyſſant. Paham naphꝛynaϭd kriſt ϭy megys ypꝛynnaϭd ydynyon. Yꝛ egylyonn agreϭyt oll ygyt. ac ovn agel. megys yganet yꝛ holl dynyon ovn dyn. ϭꝛth hynny. os kriſt agymerei engylyaϭl annyan ygann vn angel. hϭnnϭ ehun abꝛyney. arlleill oll avydynt odieithyꝛ pꝛynnedigaeth. Ac ny phꝛynnei yntev hϭnnϭ ehun. Ac ny allei ef varϭ kany mynnaϭd duϭ amgen yaϭn noc anghev dꝛos bechaϭt. ac anvarϭaϭl hynt yꝛ

engylyonn. ac amhynny nyt achubỏyt. Paham nachꝛeaỏd duỏ wyntev megys naellynt bechv. O achaỏs kyfyaỏnder. megys yd haedynt ỏy obꝛỏyeu. ac oꝛkreit wyntev val na ellynt bechu. rỏymedic vydynt. Ac nycheffynt obꝛỏy megys peis gỏnelynt dꝛỏy gymell. ac ỏꝛth hynny duỏ arodes vdunt ryd eỏyllys megys ygellynt ac ymynnynt deỏiffaỏ yda mỏyhaf. ac os hynny aetholynt oe bod ehun. yaỏn oed vdunt caffel tal. agobꝛỏy. ac na ellynt bechv byth. Paham ycreaỏd duỏ || wyntev. ac ef yn gỏybot ybydei vdunt mal ybu. O achaỏs adurnn yỏeithꝛet. kannys megys ydyt ylliỏyd lliỏ du val ybo gỏerthuoꝛuffach ylliỏ gỏynn neur coch. velly ogyffelybꝛỏyd yrei dꝛỏc ybydant eglurach yrei kyfyaỏnn. Paham nachꝛeaỏd ef engylyonn ereill yn lle yrei hynny. Nys dylyei. onny bei rei kyfuryỏ ar rei hynny. pei trickynt yn diboen yꝛhynn ny allei vot. kannys yꝛ aỏꝛ ypechaffant ydygỏydaffant. Awybyd kythreul pob peth. O natur angel ef awybyd laỏer. ny wybyd ef hagen bop peth. amegys ymae manweidyach natur angel noc vn dyn. velly ymae kyfuarwydach ahuotlach noc ef. Ypetheu adellont rac llaỏ ny wydant dim ohonunt. eithyr agynnullont oꝛ pethev aaethant heibyaỏ. Achymeint ac aganhattyo duỏ vdunt ywybot. Medylyev dynyon. ae hewyllys nys gwyꝛ nep namȳ duw ehun. ar neb ymynnho duỏ yvenegi idaỏ. Allant wynteu pob peth oꝛ auynnont. Da nys mynnant. ac nys gallant. ar dꝛwc hagen ymaent graff. ac ny alla|ant kymeint ac avynnont. eithyꝛ kyme||int ac atto yꝛ engylyonn da vdunt. Beth adywedy di amyꝛ engylyon da. Gwedy kwy|ympaw yrei ereill. ỏkadarnnhawyt wynt hyt na ellynt byth nadygwydaw na phechv. Paham nas gellynt. am nas mynnynt. Paham nachadarnnhâwyt y lleill velle. am nat arhoaffant kyhyt ahynny. Aecwymp ylleill auu ỏachaws ykadarnhav wyntev. Nac ef. namyn yobꝛyn onadunt. kannys pannwelfant wy yrei dꝛwc yn ethol dꝛwc dꝛwy syberwyt. soꝛri

awnnaethant aglynv vrth yda mwyhaf yn gadarnn. ac ympwyth hŷny. yndiannot ykadarnnhawyt. Arei aoed anhyſbys kynn ohynny oe gwynnvytedigrwyd. ohynny allan hyſbys diev oedynt. Paryw lun yſſyd ar yr engylyon. vn agwed aduw oryw vod. kannys megys ytric llun yr ynſeil yny kwyr. velle ymae eilun duw yndunt wyntev. ae gyffelybrwyd. Pa gyffelybrwyd kyffelyp ynt. herwyd ev bot ynoleuni. Ac angkorffrawl. ac yn gyflawn obop tegwch. Awdant wy. ac allant pob peth. Nyt oes o vywn natur ydefnydyev dim annwybot vdunt. kannys yn duw ygwelant pob peth. Aphob peth or avynnont ywneuthur wynt || ae gallant. Auu lei ~~reif yda~~ rif yrei da yr dygwydaw yrei drwc. na uu. namyn yr kyflewni rif yrei etholedigyonn ykrewyt dyn yn decvet. Oba beth ykrewyt dyn. o gedernnyt corffrawl. ac vn yſprydawl. Ycorffrawl or petwar defnyd. megys ybyt. Ac am hynny ygelwir ef ybyt bychan. kannys or dayar ymae ygyric. Or dwfyr ywaet. or awyr yanadyl. Or tan ywres. ybenn yngrwnn ar lun kwmpas ynef. ae deu lygat yndaw megys dev lugorn heul. alloer. ynechtywynnygu yny nef. Yvronn yn ^A ymae ychwythat. Arpeſſychu. yn keffylybu yr a|awyr. ny lle ykyffroir ygwynt. artaranev. Ygroth yn kymryt yr holl wlybwr megys ymor yn kymryt yr holl avonyd. ytraet ynkynnal hollbwys ycorff. megys ydayar ymae yn kynnal pob peth. Or tan nefawl yolwc. Or awyr uchaf yglywet. Or iſſaf yymauaelat. Or dwfyr yvlas. Or dayar ygerdedyat. Ygaledi ymyon yeſgyrnn. Arder ygwyd yny eſgyrnn. tegwch ygwellt yny wallt. aeſynnwyr gyt ar annyueileit. allyna gallv corffrawl. nſubſtans yſbrydawl agredir yvot or tan nſbrydawl. ynyr honn ydangoſſir || delw ac eilun duw. Paryw delw. a pharyw eilvn yw vnduw. Delw a gymerir yn ffuryfedigaeth eilun oryw ameint ae drychyr. dwyvolder yſyd yny drindawt.

^A lle

ꝑdelw honno yſyd ynyꝛ eneit. athꝛwy honno ymae idaw gwybot auu. ac auyd. adyall ypeth kydꝛychawl. Ar hynn ny weler. Ac ewyllys ydewiſſaw da. ac ywrthot ydꝛwc. a^{c}yn vn duw ymaent yꝛholl nerthoed. achyffelybꝛwyd hynny yſyd ynyꝛ eneit. kannys kraff vyd aryꝛholl nerthoed. Amegys nat ymodiwed vn creadur aduw. Ac ef yn ymodiwes aphob peth. uelle nyt oes vn creadur oꝛaweler aallo ymodiwes ac eneit. kannys ef aymodiwed aphop creadur gweledic. kanny dichawn ynef gwrthwynebu idaỏ. val na medylyo pethev nefaỏl. Nar eigyaỏn hyt na medylyo am vffernn. Allyna yſubſtans yſbꝛydaỏl ef. Awnaeth ⁊ duw dyn ae dwylaw ehun. O^{e}erchi ehun dꝛwy yeirev. Ac ohynny ydangoſſir bot ynvꝛeuaỏl yanyan ef. Paham ygwnaeth ef dyn odefnyd moꝛ dielỏ a hỏnnỏ. Yꝛgwaradwyd ygythꝛeul. Ac yꝛkythꝛud idaỏ. bot pob peth pꝛydlit tomlyt llychawl megys hỏnnỏ yn medv ygogonnyant ydywgwydaỏd || ef ohonnaỏ. Oba beth ykauas ef yenw. kanys ef oed ybyt bychan. Opedeir rann ybyt ykauas ef yenw ydangos ykyfulawnei ygenedyl ef ydayaꝛ. Amegys yragoꝛei duw rac pob peth yny nef. uelle yragoꝛei dyn rac pob peth arydayar. Paham ygwnnaeth duỏ yꝛ annyueileit ac nat oed ar dyn yna yheiſſev. Ef adywat duw ypechei dyn ac ybedei rei idaỏ wrth bop peth ohynny. Aduw aegwnnaeth oll. Ae duỏ awnnaeth yꝛ ednog. ar gwydbet. ar pꝛyuet ereiil aargywedant ydyn. kymeint vu graffter duỏ achꝛev yꝛ ednog. Ar chwein. Ar bywyon. Ac yn krev yꝛ engylyon. Yba beth. yꝛ molyant idaỏ ehun ygoꝛuc ef pob peth. Ypꝛyfuet hagen arywnaeth rac balchav odyn yvedylyaỏ pann vꝛatho vn orei hynny dyn na digawn ef wꝛthwynebv yꝛ pꝛyf lleif. kyt dareſtygho duw pob peth idaỏ ef. kannys nyt yꝛ eirth naꝛ llewot adiſtrywaſſant phamo vꝛenhin gynt. namȳ lleu. Achwein. Aphunes. ꝑbywyon hagen aꝛadyꝛkop. Ar pꝛyfuet ereill. aymrodant yweith. allauur. awnaeth duỏ yꝛ kymryt ohonnam nynhev

agkreifft ygantunt wy. yyſtudyaϑ. ac ylauuryaϑ ar da. Pale ykrewyt || dyn. ỽnebronn. yny lle ybu varϑ. ac yklad dϑyt wedy hynny. ac odyna ygoſſodet ef y paradwys. Paryw beth yϑ paradwys. nev pale ymae. Ylle teckaf yw yny dwyrein. ynyrhwnn ygoſſodet amrauaelyon genedyloed orgwyd. yn erbyn amrauaelon diffygyev. ỽegys bei bϑyttaei dyn ophrϑyth yryϑ brenn yny amſer. ny bydei newyn arnaw ohynny allan. ac oarall obwyttaei ohonaϑ nybydei sychet arnaϑ. O arall. ny vlinhaei vyth. O arall. ny henhaey vyth. ac yny diwed yrhϑnn avwyttaey obrenn yuuched ny chleuychey vyth. ac ny bydhey varϑ vyth. Pale y kreϑyt gwreic. Ymparadwys. o yſtlys gwr ac ef yn kyſcu. Paham orgwr. ỽegys ybydynt vn gnawt. ac vn vedwl drwy garyat. Paryϑ gyſcu oed hϑnnϑ. Ilewyc yſbrydawl. Kannys duϑ ae duc obaradϑys nefaϑl yny lle ydangoffet idaϑ ygenit kriſt. ar eglwys ohonaϑ. ac yny lle pān deffroes. yproffϑydaϑd ef ohonunt wy. Paham nachreaϑd duϑ yrholl etholedigyonn ygyt megys ykreϑyt yr engylyon oll. Duϑ avynnaϑd bot dyn yngyffelyb idaϑ ehun. ahynny ỽgeni yr holl dynedon ygann adaf. megys yganet pob peth ygann duϑ. Paham || ykreawd duϑ wyntev megys ygellynt bechv. Yr bot yn voe ygobrwyev. kannys duw arodes rydit vdunt ydethol yda. athal mawr owrthot ydrϑc. Padelw yd hilyynt wy pei trigyſſynt ymparadwys. megys ygweſgir yllaϑ vrth yllall. ỽelly yd ymweſgynt wy heb chwant. amegys ydyrcheif yllygat yedrych. ỽelly ygwnaey yr aelaϑt ſynnyedic hϑnnϑ y waſſannaeth. Pawed yd eſgorei hi. Heb vudred. ahep dolur. avydei ymab ynwann aheb allu dywedut megyf yr awr honn. Ynyr awr ygenit. ef agerdei. ac adywedei. ac ebrwyd ydeffygyei. ef avwyttaei offrϑythev ygwyd aoedynt yno. ac ynyr amſer goſſodedic ygann duw ef avwyttaei obrenn yuuched. ac ynyr anſſaϑd honno ybydei gwedy hynny. Pahyt ydylyynt wy vot ymparadϑys.

Yny gyfulenȣit rif yꝛ etholedygyon ar egylyon arydygwydeſſynt. Paadelȣ ygallei paradȣys gynnal hynny oll. megys yd aant ymeith ygenedyl yꝛawr honn. dꝛwy anghev. ac ydeuant yrei ereill byw ynyhol. uelle ykredit mynet yryeni gynt yn āffaȣd a vei well. ae hettiued wyntev gȣedy bwyt eynt obꝛenn yuuched || yngkylch degmlwyd adeugeint ynyhol wyntev. ac yny diwed ygwneynt bawp yn gyffelyp yꝛegylyonn. aoedynt noethon wynt yna. Oed dynt. ac nyt oed voe y kewilyd oe haelodeu kudyedic. noc oe llygeit. Paham ydywedir. gȣedy ypechaȣt wynt awyelſſant ybot ynnoethon. yꝛ hynn ny welſynt kynn ohynny. Gȣedy pechv onadunt yd ymloſgaſſant pob vn ochwant ygilyd. ac ynyꝛ aelaȣt hȣnnw ydechꝛeuawd. agȣedy hynny yterueyſc hȣnnw agerdawd ymplith dynyaȣl etiued. Paham ybv ynyꝛ aelaȣt hȣnnw mwy noc ynyꝛrei ereill. Ywybot oꝛholl etiued ybot yn argywedꝫ oꝛ vnryw gared. Awelſſant wy duȣ ymparadȣys. Gwelſſant dꝛȣy ymrithyaȣ ohonaȣ yn ffuryf arall. megys ygwelas evꝛeam. aloth. ar ꝑffwydi ereill. Paham ytwyllaȣd ykythꝛeul wynt. Oachos kennvigen. kannys kynnghoꝛvynt uu gantav dyvot dyn ar yꝛ enryded ydygwydaȣd ef ohonaȣ dꝛȣy valchder. Dꝛȣy ba ffoꝛd ykauas ef ybꝛoui. Dꝛwy syberȣyt. kanys dyn avynnaȣd yvot ynyba ȣt vedyant ehun. adyȣedut valhynn yny amylder. Dym kyffroir. i. vyth Paham ygadaȣd duȣ ybꝛoui ef. ac yntev yngwybot ygoꝛuydit arnnaȣ. || am wybot meint awneay oda. oe bechaȣt ef. adywat yſarff. Da dywat. Diawl hagen adyȣat vꝛth ysarff. megys ydyweit heddiȣ. dꝛwy dyn agaffo graff arnnaȣ. ac val ydyȣat yꝛangel dꝛȣy yꝛ affen megys ygwypynt beth a seinnyei ygeirev hynny dꝛȣydunt wy. Paham dꝛȣy ysarff. yn annyueil troedic llythꝛic. adiwl awna yneb adwyllo ef. yn dꝛoedic odȣyll. ac yn llithꝛyc oodineb. a uu wybot dꝛȣc a da ynyꝛ vn afal. Dybu ynyꝛ aual.

namyn ynyꝛ agkyureith. ꝁanyꝰ kynn pechaϑt ygwybu dyn ada adꝛϑc. Da dꝛϑy y bꝛoui. Dꝛϑc dꝛϑy ywybot. Aenit dynyon dꝛϑc ymparadϑys. na enit. onnyt yꝛ etholedigyonn ehunein. Paham yntev ygenir rei dꝛϑc yꝛ awꝟr honn. Oachos yꝛ etholedigyon ylaꝟuryaϑ ac ybꝛoui dꝛϑydunt wy. Megys ypꝛouir yꝛ eur yny ffwꝛneis. Pahyt ybuant wy ymparadϑys. Seith awr. Pahā na buant wy yno hwy no hynny. ꝁannys yny lle gwedy gwneuthur gwꝛeic. ytroes hi ar gam. Pahawr ygwnaethpϑyt dyn. Yny tryded awr ygwnaepϑyt dyn. Ac yd enwis yꝛholl annyueileit. Ac ynychϑechet awꝛ ygϑnnaethpϑyt gϑꝛeic. Ac yny lle y||kymerth hi yꝛaual gwahardedic. Ac yyſtynnaϑd aghev oe gϑꝛ. Ac yꝛ anghev idaϑ ybwytaaϑd. Ac yny ſeithuet awr yn diannot ygyꝛraϑd yꝛarglϑd wynt obaradϑys. Pabeth uu cherubin. ar cledyf tan yny laϑ. Ycledyf yϑ. mvꝛ tan yſſyd ygkylch paradwys oꝛ pann bechϑyt yndi hyt heddiϑ. Echeꝟrubin yϑ. egylyawl geitwadaeth megys tan. Pale yd aeth adaf yna. yebꝛonn yd ymchϑelaϑd yꝛ lle ygϑnaethpwyt. Ac yno ykreawd yntev veibon. Ac yno ylladawd kayn avel. Ac ybu adaf yna heb achos idaw ac eua kan mlyned. Ac yganet seth ynlle avel. Ac oetiued hϑnnϑ yganet kriſt. A mi avanagaf ytti o amſer adaf hyt ar noe. na bu dafyn glaw. Ac na bu envys. Ac na vwyttaei dynyon gic. Ac nat yvyn win. Aphob amſer oed megys gwannwyn. Ac amylder obop ryϑ da. Ac gwedy hynny yſſymudϑyt pob peth oachos pechodev ydynyon. Pabechaϑt awnaeth adaf pann yꝛrwyt obaradwys. chwenychv awnnaeth bot megys duϑ. Ac vꝛth hynny yn erbyn ygoꝛchymyn ybwyttaawd oꝛ pꝛenn gwahaꝛdedic. Pa dꝛϑc uu. vwytta aval. ꝁynn uu hynny obechaϑt. Ac na allei yꝛ holl vyt gwneuthur yawn dꝛoſtaϑ. || kannys dyn adylyei vot yn vfyd yveddyant duϑ ac oe ewyllys. Amϑy yϑ ewyllys duϑ noꝛ holl vyt. ꝁannys pei ſauut ti ger bꝛonn duϑ adyϑedut odyn vꝛthyt. ꝯdifflannei ybyt oll. onnyt edꝛychut

dracheuen. Adyvedut oduv yna. ny mynnhaf .i. edrych ohonat ti dracheuen. namyn edrych arnnaſi. nydylyut ti tremygv duv yr hvnn yſyd lewenyd ydynyon. Ac egylyon yr rydit yr byt tranghedic. Ahynny awnaeth adaf ſeuyll ger bronn duv ar kythreul yn galv arnav edrych aoruc ef dracheuyn. Ac vrth hynny moe uu ypechavt hvnnv rywnaeth noc ygallei yr holl vyt ydivygv. kannys am wnneuthur ohonav ychwepechavt marvavl ynyr vn. Amhynny ytreiglavd ef ychwechoes yny ol yaghev. Parei vu yrei hynny. kynntaf vu ſybervyt. pann vynnavd vot yn gyffelyb yduv. Am hynny ygwnaethbvyt ef yn iffaf obop peth. Ac ef kynn ohynny ynarglvyd ar bop beth. Ac am hynny ydywedir. fieid yv ger bronn duv pavb oradychafavd ygallonn. Yr eil peth annvfyd vu. pann aeth dros ygorchymyn. Ac amhynny annvfyd yv pob peth idav yntev oraoedynt dareſtygedic || idav gynt. Ac am hynny ydywedir. tebic yv pechavt kyfuarvydyon y annvfydavt. Trydyd yv. kebydyaeth. Amchvenychv ohonav moe noc agynnhedeſſit idav. Ac am hynny. yavn yv idav colli yr hynn agynnhadvyt idav. Amhynny ydyvedir. Gvaffannaeth gevdvyev yv kebydyaeth. petweryd pechavt uu. Iletrat. kannys megys lledrat oed kymryt da dros wahard ynlle kyffegredic. Ac vrth hynny yd haydavd ef yvvrv ymaes or kyffegyr. Ac am hynny ydyvedir. ayſgymuno ykyffegyr. ef avvrir odieithyr ykyffegyr. Pymet vu. Torri ṗodas. yn yſprydavl. kannys yeneit oed gyffelldedic yduv. Aphann aeth ef ygkytemeithas ydiavl. gann tremegv duv. ykolles ef getymeithas duv. am duunav ohonav ac eſtron. Ac amhynny ydyvedir. Ti avyry bavp ygkyfyrgoll. oratorro ṗodas athi. Chwechet yv. llad kelein: kannys ef aebyryavd ehun. Ae holl etiuedyon benndramwnvgyl yn anghev. Am hynny ydyvedir. Aladho ef avyd marv. nyt amgen. o anghev tragyvyd. Odyna pann oruc ef ypechavt. ybv varv yr eneit. Ac ykladvyt yny korff. Paham nabei lei ygeryd

ef amydϐyllaϐ oꝛ yſpꝛyt ennwir kelϐydaϐc || Na uu herϐyd duϐ. kannys pϐybynnac aoꝛchymynnei oe was wnneuthur yryw weith. Ac erchi idaϐ moglyt yffos. Ac yna tremygv ohonaϐ yntev goꝛchymyn yarglϐyd. Adygyϐydaϐ oe vod yny ffos. Ac adaϐ ygϐeith ynannoꝛffenn. pony bydei ef gamgylus yna. bydei odwy ffoꝛd. vn amdꝛemygv yarglϐyd. ar llall am adaϐ ygweith yn annoꝛffenn. ϑelle ygoꝛuc Adaf tremygv duϐ. Ac adaϐ gweith vſyddaϐt ydygwydaϐ yn ffos anghev. Pawed ybu reit idaϐ ef ymchϐelut. Ef adylyaϐd talv dꝛacheuen yꝛ anryded aduc ygann duϐ. A gwneuthur Jawn dros ypechaϐt rywnnaeth. kannys kyuyaϐn yϐ yꝛneb adycko da arall. ϑdeturyt idaϐ dꝛacheuen. Agwnneuthur idaϐ heuyt dꝛoſ ysarhaet. Beth aduc ef ygann duϐ. Kϐbyl oꝛ avynnaſſei ywnneuthur amy genedyl ef. Pawed ytalaϐd ef yꝛ anryded aduc. Goꝛchyvygv kythreul megys ygoꝛchyuygaϐd ykythꝛeul yntev. Ae dwyn ac ef ae etiued yꝛ uuched yn vn funut Aphei trigeſſynt yny hanſſaϐd. Pawed ygwnnaeth ef Jawn am wnneuthur ohonaϐ bechaϐt moe noꝛ byt. Yntev adalaϐd dꝛoſtaϐ ef yduϐ mϐy noꝛ byt oll. Ny allei ef wneuthur yꝛvn ohynny. Ac am hynny yd||aeith yntev yanghev. Paham na diuawyt yntev yna ogwbyl. Ny allϐyt ſymudaϐ goſſodedigaethev duϐ. kannys ogenedyl adaf yd aruaethaϐd kϐpplav rif yꝛ etholedigyon. Beth awnaeth yntev am dϐyn ohonaϐ ygann duϐ yanreded heb ytalu. Yna ybyꝛrϐyt yntev ympoenyev. Ae anryded gann duϐ poeni dyn. nev pawed ymae. Am tremygv ohonaϐ melyſter ydat yny gogonyant. Amhynny yſymudaϐd yntev megys gwas gϐꝛthgas yvot ef ynduϐ pannboenet. Paham na madeuei duϐ idaϐ yntev ac ef yn dꝛugaraϐc yꝛ hynn ny allei ydalu. peis gwnelei ef adyϐedut yvot yn annalluaϐc. Aphei kymerei ef pechadur odyn yndiboen yg ogonyant. Abϐrϐ ohonaϐ angel oe achaϐs vn medwl ygkyfyꝛgoll. agkyſuyaϐn vydei yꝛ hynn ny allei vot. Ac nyt edewit dim

yn teyrnnas nef heb yluneithaw. Ac vrth hynny dylyedus uu poeni pechadur. Kanny dodei nep yny dryzor gem wedy dygwydei yny tom yny glanhaei yngyntaf. Beth adaruu yny diwed idaw ef. Kilyaw aorruc Amegys gwas foawdyr ada yarglwyd yn lledret gantaw hyt arvrenhin kreulawn. yna yd anvonet mab y brenhin or llys anrydedus ynol ygvas alltut. Ac yystwng y brenhin kreulawn. || Ac ydwyn dracheuen ygvas ffoawdyr ar da dracheuen yn ewyllys ybrenhyn. Paham ygallawd dyn ymchwelu gwympei. Megys ydygvydawd ef drwy arall ac nyt drwydaw ehun. velly ybu teilwg idaw pryt na allei gyuodi ac ef ynyvynnv drwy ganhorthwy arall. Paham nat annuones duw aghel ybrynv dyn. Pei anghel abrynei dyn ef avydei was dyn idaw. Adylyedd uu. eturyt dyn megys ybedei gyffelyb yr egylyon. Agwann heuyt oed annyan agel ybrynv dyn. Ac ochymerei gnawt dyn gwnnach vydei. Paham na wnaeth yntev dyn arall or dayar yn lle adaf. Pei gwnelei duw dyn arall or dayar ae rodi yny lle yperthynei arnnaw prynv etiued adaf. Adylyet oed vot oe genedyl ehun awnelei yawn drostaw. Paham nat anuones ef padriach nev bropphwyt. Ypedrieirch. Ar prophwydi. agaffat ac aanet ympechodev. Ac vrth hynny ny ellynt wy prynv kenedyl dyn. Ac nyt reit evpyrynnv wyntev. Ac am na dylyawd angel p|prynv dyn. Ac na allei dyn ehun wnneuthur yawn yduw. ykymyrth mab duw kwbyl odyn. megys yd oed dev annyan idaw ef ogwbyl. Ac yna gorruot argythreul herwyd yvot yduw. Ac agorr pyrth nef yr etholydigyonn. ae gwn||euthur ynn gyffelyp yr egylyonn. Ac oannyan dyn godef aghev yn annyledus yrhynn oed voy nor byt. ac oed dylyet ar dyn ehun ywneuthr. Paham yntev ymynnawd duw yeni or wyry. O petuar mod ymynnawd duw wnneuthur dynyon. vn yw hep dat ahep vam. Megys adaf ordayar. Yr eil yw. odat hep vam megys eua o adaf. Ytrydyd yw. ovam athat. megys pob dyn ohonam ny yraworhonn. Ypetweryd. o vam

ehvn. megys k'ſt oꝛwyꝛy. A megys ydoeth anghev yꝛbyt dꝛwy eua ynvoꝛϭynn. uelly ydoeth Jechyt yꝛbyt dꝛϭy yꝛwy veir. Paham oveir mϭy noc ovoꝛϭyn arall. Am rodi ohonei gouunet yn gyntaf eiroet yduϭ kynnal gweryndaϭt yny byt hϭnn. Paham na doeth ef ygknaϭt kynn diliϭ. ynylle. pei doethoed kynn diliϭ. ef adyϭe^de^i ymae ygann yryeni aoed neϭyd dyuot obaradϭys ydyſgeſſynt yda. Neu pei doethoed ef yny lle wedy dilyϭ wynt adyϭedynt ymae vꝛth noe ac effream ydywedaſſei duϭ pob peth oꝛ a dywedeſſynt. ⸗ ⸗ Paham na doeth yntev yn amſſer ydedyf. pei doethoed yna. ef adyϭedei yꝛ Jdeon ymae ydedyf ae dyſgaſſei wynt yn dogyn. Ar ſaraſcinyeit adyϭedynt ymae ydoethon ae dyſgaſſei wyntev. Paham nat annodes yntev dyuot hyt yndiϭed || yꝛ oes. ryvychan yna ydisgyblynt wꝛthaϭ. Ac nychyfule^n^wy^i^t rif yꝛetholedigyonn. Ac vꝛth hynny ybu reit idaϭ dyuot ygkyfulawnder yꝛ amſer. Pa amſer uu hϭnnϭ. Ymperſed ybyt. Pa ffuryf yganet ef oꝛ wyꝛy. hep uudꝛed aheb dolur. Paham ybu ef naw mis ymbꝛv yꝛ wyꝛy. Yꝛ dangos ydygei ef baϭp oꝛ ayttoydynt yg gwarchaev trueni ybyt hϭnn ygketymeithas naw rad yꝛegylyonn. Paawr yganet ef. Megys ydyweit ypꝛoffwyt hanner nos ydoeth ef oe eiſteduaev bꝛenhinaϭl. Paham ynos. Ydwyn yrei aoeddynt yn tywyllϭc kyfeiloꝛnn yoleuni gϭironed. Aoed ſynnϭyꝛ gann griſt Ac ef yn vychan. Ef awydat pob peth. megys duϭ. ynyꝛ hϭnn ydoeddynt holl dꝛyzoꝛ gwybot adoethineb kuydyedic. Aallei ef dyϭedut pann anet. nacherdet. Gallei pei aſmynhei. nys mynnaϭd ef hagen ſymudaϭ dynyaϭl annyan. Adamweinaϭd nep ryϭ anryuedaϭt pann anet kriſt. damweinaϭd seith gwahanredaϭl. Pa rei uu yrei hynny. Ykynntaf. seren diruaϭꝛ ygoleuni aymdangoſſes. Yꝛeil. kylch eureit aymdywynnygaϭd ygkylch yꝛ heul. Ytrydyd. ffynnaϭn oolew adardaϭd oꝛ dayar. Ypetweryd. tagneued auu yna ynyꝛ holl vyt. ⸗ ⸗ || Ypymet. yſgriuennv awnnaethpϭyt

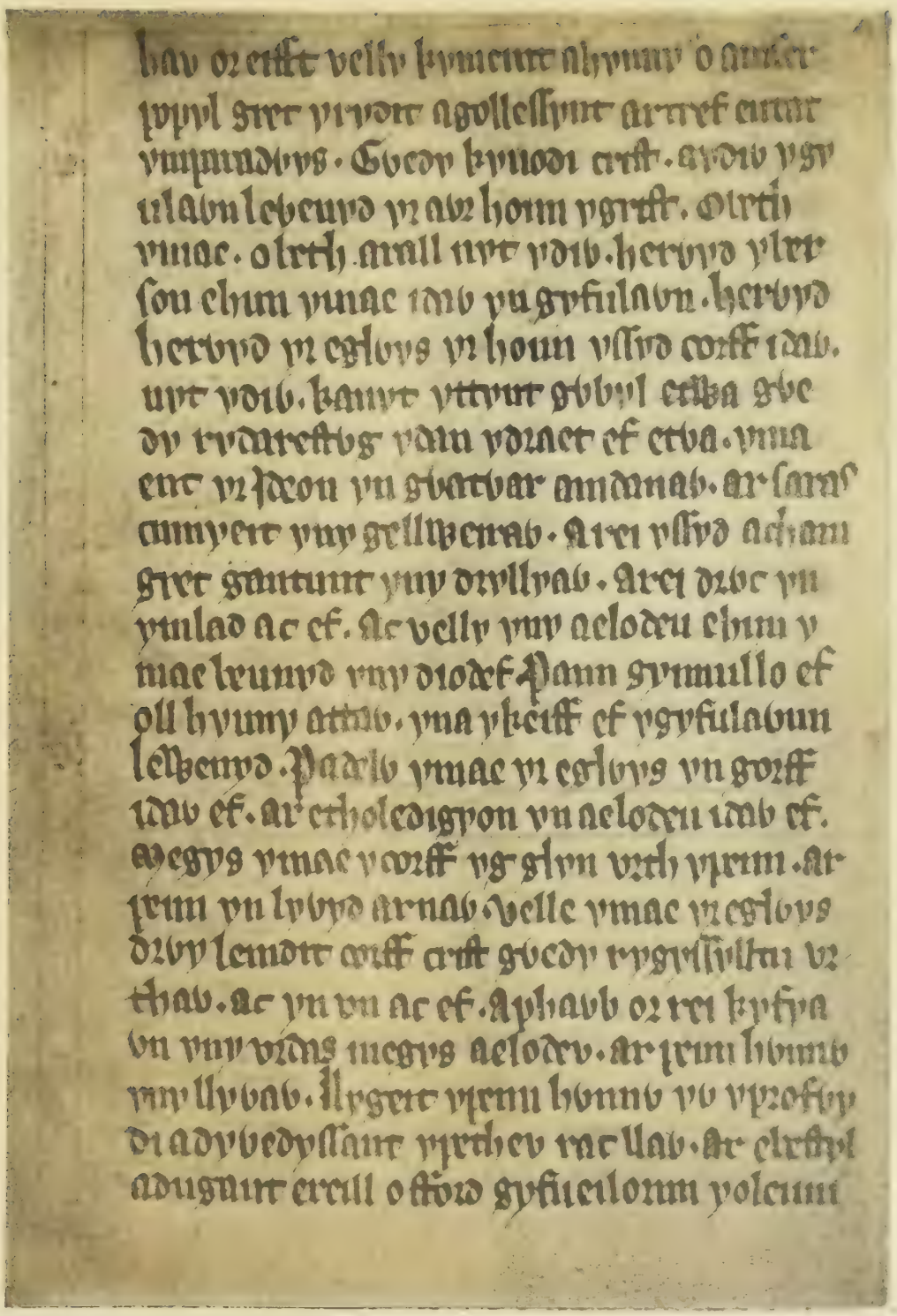
yrholl vyt ydalu sȯllt yrufein. Ghȯechet. dengmilarhugein or rei aymȯrthodes aduȯ. Alas ynyrvndyd. Seithuet. yr annyueil mut adyȯat. Qiavynnwn wybot yſtyr yrei hynny. ae rinȯedev. Sef aarȯydockant. yseint. Ar seren rac eglur. yȯ ypennaf or seint. Sef yȯ hȯnnȯ kriſt. Ykylch eur yrhȯnn adiſgleiraȯd ygkylch yr eheul. Ar|rȯydockaa eglȯys duȯ. aoleuhaa o heul ywironed. Ac agorȯnaȯd oborffor ydiodeifeint eff. Y ffynnaȯn oolew adardaȯd or dayar. yȯ ffynnyaȯn ydrugared alithraȯd or wyry veir. Tagneued auu. yny byt. pann doeth gȯir tagneued yr dayar. Yſgriuennu ybyt awnnaethpȯyt. Ar dangos ev bot yn daryſtyngedic yr gwir vrawdyr. Yr rei alas. adengys ydant ygkyfyrgoll ynyfer aymȯrthotto aduȯ ac ae orchymynnev. Yr annyueil mut adywat. oachos ymchȯelut pobyl yſaraſcinnyeit yvoli duȯ. Pahā ydoeth ytri brenhin ar teir anrec y adoli kriſt. Ydangos mynnv ohonaȯ tynnv attaȯ teir rann ydayar. nyt amgen. yrafia. affrica. europa. Paham yffoes yr eifft mȯy noc ywlat arall. Ydangos vot yn wir yvoeſſen ydȯyn ohōnȯ plant adaf ogeithiȯet kythreul. megys yduc moyſſen || pobyl yr yſrael ogeithiwet pharao vrenhin yreifft. Ac odyna ym penn yseith mlyned ydymchȯelaȯd dracheuen ygaeruſalem nefaȯl drȯy feithdonnyev yryſpryt glan. Paham namynnaȯd ef na dyſgv na gwnneuthur gwyrthev. yny vu degmlȯyd arhugeint. Yrodi angreifft ybaȯp yny byt hȯnn na dyſco yny del yr oetran deduaȯl. Paham ykymerth ef vedyd ac ef yngyflaȯnn orat adȯyȯolder. Yr kyſſegru ydwfuyr yni. Paham ybetydywyt ef yny dwfuyr. Amvot ydwfuyr ynwrthȯyneb yr tan. Amegys ydiffyd ydwfuyr ytan. velly ydiffyd ypechaȯt yny bedyd. Apheth arall yȯ. ydwfuyr awylch pob peth budur. ac ef adiffyd ſychet. Ac awelir gwaſgaȯt yndaȯ. Velle ygwlych rat yr yſpryt glan budred ypechodev drȯy ybedyd. Adilev ſychet yr eneit awna o eir duȯ. achyſgaȯt duȯ. ae delȯ awelir pann ymadaȯer ar

pechodev. . Doed dec Ieſſu herỏyd annyan. kynn decket oed ac ymdangoſſes yny mynyd. Paham ybu varỏ kriſt. Oachos vuudaỏt. megys ydywedir. Ef auu vfyd hyt yn aghev. Aerchis ytat idaỏ ef varỏ. Dac erchis. Paham ylladaỏd yr ideỏon Ieſſu. am vuchedockav ohonnaỏ trỏy wironed. dchynnal ywironed gann dyſcu kyfyaỏnnder || yr hynn ageis duỏ gannbop creadur dooſparthus. Paham ygadei ytat llad yvn mab ac yngallv luddyas. Pann welas duỏ med ef yvab ynmynnv perffeidyaỏ gweithret mor ardechaỏc ac ymlad ar brenhin kreulaỏn. arydhau ycaeth oe veddyant. duỏ agytſſynnyaỏd ac ef ar gweithret molyannus hỏnnỏ. ac aadaỏd idaỏ varỏ. Padelỏ ybu gyfflaỏn gann duỏ rodi gwirion dros ennwir. am dwyllaỏ or gwaeth af ydyn mvl. Jawnn yỏ yna rodi ygwyſtyl gorev droſtaỏ ywarchae ygelyn. ac yeturyt yndiargywed yhen rydit. ac velle ydangoſſes duỏ yr garyat yr byt. megys ydywedir. Ti arodeiſt dyvab ybrynnv dywas. Os ef ehun arodes yvab oevod. Beth abechaỏd Judas yr yrodi yntev. Ytat arodes yvab. ar mab ehun aymrodes yr karyat. Judas hagen ae rodes ef yr chwant da. Paham ymynnaỏd ef varỏ arypren. paham arygroc. Yr prynv petwarbẽnn ybyt. Pa saỏl aỏr ybugriſt ynvarw. deugeint. Pahā yrprynv pedeirbann ybyt. yrei hynny auueſſynt veirỏ yny degeir dedyf. Pa hyt ygorwedaỏd ef ar yny bed. Dwynos adiwarnnaỏt. Paham ydwy nos. aarwydockant deuryỏ anghev yſſyd. vn y coff. ac vnyreneit. ar dyd yntev adengys yranghev yrhỏnn yſſyd oleuni y anghev ynhev. || Ac vn ohonunt nyt amgen anghev yreneit adiſtryỏaỏd. ar llall aedewis yr trallaỏyt yretholydygyon. ahonno heuyt yny diwed pān del ae diſtrywa. Padu yd aeth yneit ef gwedy varỏ. Ybaradỏys nefaỏl. megys ydyỏat vth ylleidyr. heddiw ybydy di ygyt ami ymparadỏys. Pabryt ydiſgynnaỏd ef yvffernn. hanner nos. Ynos ykyuodes ynyr aỏr ydiſtrywaỏd yr angel eifft. Ynyr vn

a6r honno. Sef oed hynny hanner nos yd yspeilya6d krist vffernn. Ac ygoleuhaa6d ef ynos megys ydyd mal ydywedir. Ynos aoleuheir megys ydyd. Agvedy yspeila6 vffernn achyfulehav yr etholedigyonn ymparad6ys ygowywad ykorff yny bed adeffroi overi6. rei hagen asynnya6d ymae orpann uu var6 ef yny gyuodes y bu ygyt ar etholedigyon yn vffernn. Ac odyna mynet ygyt ac wynt ygyuodi. Ac nyt velly y bu kyhyt y bu ef yn vffernn. Ac ybu yn yspeilya6. ac ybyd yn barnnv dydbra6t. Sef y6 hynny. ennyt ytrewit yr amrant aryllall. Paham na chyuodes ef yr a6r ybu var6. nev nat ymarhoes yntev avei h6y am gyuodi. Rac dy6edut na buassei var6. Dei pei kyfuodei ympenn lla6er o amser. pedrus vydei ae ef oed. Paham ‖ ykyuodes ef mor ebr6yd a hynny. Yr didanud yrei eida6 aoedynt drist. amyvar6. Paham ykyuodes ef ydyd kynntaf or wythnos. Yr atnewydu ybyt olewyned ygyuotedigaeth ef. ynyrvn ry6 dyd ac ygwnnaethoed. Paham ytrydydyd oediodeifeint ef. rth dyrchauel yvynyd yrei aoedynt veir6 yny poenev yny t' amsser nyt amgen. Amser dedyf. Ac amser kynn dedyf. ac amser yr rat. Ac yn kyuodi dr6y ffyd ydrinda6t. Oacha6s yn dyg6yda6 ovedylyev. ageirev. ag6eithredoed. Paham na dy6edy di ympa le y bu ef yny deugein niev. G6edy ygyuodi ybarad6ys dayra6l gyt ac ely. ac enoc. arei agyuodassant ygyt ac ef. Pa ffuryf auu arna6 ef g6edy ygyuodi. Gloe6ach oed seithweith nor heul. Paffuryf yg6elsant yrei aoed eida6 ef. yny ffuryf ygnotaessynt gynn nohynny ywelet. Aoed dillat am dana6 ef. G6isc or awyr agymerassei. Aphann esgynna6d ef arynef ydiulanna6d yr awyr amydeudeg weith ydymdangosses crist. Pysa6l gweith yd ymdangosses ef. dedengweith. wythweith ynydyd kynntaf y Joseph arimathia. aoed ygkarchar oachos ygladv ef. megys ydengys yscriuen nichodemus. Yr eil weith oe vam ‖ ehun mal ydengys sedulius. Ytryded weith yveir vagdalen.

mal ykadarnnhaa marchus. Ypetwared yr dŏy warraged yn ymchŏelut yŏrth ybed mal ydyŏeit ~~mal ydyŏit~~ mathev. Ybymet y Jago megys ytyſta paŏl. kannys ef arod daſſei ovunet na vwyttaei vyth yny welei gſt yn vyw. Ychŏechet ybeder megys ytyſta lucas adaroed idaŏ ymŏahanv ar lleill. Ac yntev yn wylaŏ yn waſtat amy wadv ef. Yseithuet yr devdiſgybyl aryffoŕd yn mynet yemaus val ytyſta lucas heuyt. Yrwythuet vdunt oll. gan ygwrthvcher ar dryſſev yn gayat megys ydyſgriuennaŏd Jeuan. Ynaŏuet weith ynyrunuet dyd ardec vdunt oll. pann deimlaŏd thomas yarchollev. Ydecuet weith arvor tyberiadis. Yr vnuet ardec ymynyd galilea. Ydeudecuet vu yr vndiſgybyl ardec ac wynt yngwediaŏ. pān aeth yrnef. Paham ydyŏeit yr euegyl ymae yveir vagdalen yd ymdangoſſes ef yn gynntaf. Drŏy aŏdurdaŏt maŏr ygŏnnaethpŏyt yr euegylev. ac nyt yſgriuennŏyt yndunt eithyr aoed hyſpys gann baŏp. ac vrth hynny ydyŏedir. llaŏer awnaeth Jeſſu. ac nyt yſgriuennŏyt yny llyuyr hŏnn. Sef yŏ hynny ynyr euegyl. yny llyurev ereill rei ydyſcriuennŏyt ereill nyt || do. ae ehun yd yſgynnaŏd ef. Yrei agyuodaſſant ygyt ac ef. ayſgynnaſſant. Pafuryf yd yſgynnŏys ef. Ynymod ydoed kynn ydiodef. yny doeth yrwybyr. ac gwedy ygymryt or wybyr. yny ffuryf ydymdangoſſes yny mynyd. oevynedyat arnef. Paham nat yſgynnaŏd ef yny lle gwedy gyuodi. am tri achoſ. ykynntaf. yallu orei eidaŏ ef. ehun dyŏedut ynn wir drŏy braŏf ygyuodi. Yr eil yŏ. ympēn ydeugeinuet dyd yd yſgynnaŏd ef ydangos gallu obaŏp or agyfulaŏnho ydegeir dedyf. drŏy ypetwar euegyl. yſgynnv yr nef aryol ef. Trydyd achos yŏ. yr eglŏys yma. yŏ coŕff k'ſt. agwedy ydrallaŏt aodefuo hi yma dan yrantikriſt. ef agredir idaŏ dydbraŏt ympenn ydeugein nihev. ac yd yſgynn paŏbyr nef. Pa vod ydeiryaŏl ef droſſom ni arydat. Gann dangos ydiodeiueint ynwaſtat. Paham nat anuoneſ ef yr yſpryt glann ympenn ydeugein nyhev.

Ot' achos. kynntaf uu yymgyweiraỽ oz ebeſtyl owediev. adyzỽeiſt erbyn ydyuot ef. Yz eil uu. ydangos ymae ynep agỽplaei gozchymynnev kriſt agymerynt yz yſpzyt glan. Tzydyd vv megys yrodet dedyf caryat ybobyl duỽ ympenn ydegniev adeugein gỽedy eu ryd||hav oz eifft velly kymeint ahynny o amſer popyl gret yrydit agolleſſynt artref eutat ymparadỽys. Gỽedy kyuodi criſt. aydiỽ ygyulaỽn leỽenyd yz aỽz honn ygriſt. Obeth ymae. o beth arall nyt ydiỽ. herỽyd yberſon ehun ymae idaỽ yn gyfulaỽn. ~~herỽyd~~ herỽyd yz eglỽys yz honn yſſyd cozff idaỽ. nyt ydiỽ. kanyt yttynt gỽbyl ~~etwa~~ gỽedy rydareſtỽg ydan ydzaet ef etỽa. ymaent yz Jdeon yn gỽatỽar amdanaỽ. ar ſaraſ| cinnyeit yny gellweiraỽ. arei yſſyd achamgret gantunt yny dzyllyaỽ. arei dzỽc ynymlad ac ef. ac velly yny aelodeu ehun ymae beunyd yny diodef. Pann gynnullo ef oll hynny attaỽ. yna ykeiff ef ygyfulaỽnn lewenyd. Padelỽ ymae yz eglỽys yn gozff idaỽ ef. ar etholedigyon yn aelodeu idaỽ ef. egys ymae ycozff yg glyn vzth ypenn. ar penn yn lyỽyd arnaỽ. uelle ymae yzeglỽys dzỽy leindit cozff criſt gỽedy rygyſſylltu vzthaỽ. ac yn vn ac ef. aphaỽb oz rei kyfyaỽn yny vzdas megys aelodev. ar penn hỽnnỽ yny llyỽaỽ. Ilygeit ypenn hỽnnỽ yỽ ypzofỽydi adyỽedyſſant ypethev rac llaỽ. ar ebestyl adugant ereill o ffozd gyfueiloznn yoleuni || gỽironed. Ycluſtev ynt. yrei awarandaỽont. Yffroennev yỽ. ydoethon dooſpazthus. Yglỽlybỽz avyzir ymeith ozffroenev ynt. ydynyon achamgret gantunt. avyzir trỽy varnn ydoethon obenn kriſt. Ydanned ynt yſponỽyz yz ys crythur lan. Ydỽylaỽ ynt. amdiffynnỽyz yzeglỽys. Ytraet ynt. ullauurỽyz yſſyd ynpozthi eglỽys duỽ. Ydeil ynt. ytreiſſỽyz yſſyd yn gozthzymv dynyon gwiryon. ac avyzir allan ogroth yz eglỽys. oe llyngku oz diefuyl ỽynt dzỽy eiſſỽet ac anghen megys yllỽngk ymoch yſſoec. arbudzed. ar cozff hỽnnỽ agyſſylltit ygyt yn vn. oyſgraỽling karyat am gozff kriſt. Paham ygwnneir ygozff ef ozbara. ae waet oz gwin. ygozff ef awneir oz



Collotype. Oxford University Press.

bara. am rydyϐedut o honaϐ. bara byϐ wyſi. Ygϐaet yntev oꝛ gϐin. amrydyϐedut o honaϐ. Gwir winϐyden wyſi. Amegys ymegir ycoꝛff oꝛbara. velly ypoꝛthir yꝛeneit ovϐyt neſaϐl. Amegyſ ygϐnneir ybara oꝛ graϐnn llaϐer. uelly ykynnullir coꝛff kriſt olaϐer etholedigyonn. Amegys yberwir ybara onerth ytan. uelle ypobet kriſt ymyϐn tanllϐyth ydiodeifueint. Arbara hϐnnϐ adyϐedir yvot yn gic oachos yaberthv dꝛoſſom ni megys oen. Amegys ydhidlir ygwin ‖ oꝛ ſoec. Ac oꝛ graϐn. velly ykyſſylltir coꝛff kriſt olawer oꝛ rei kyfyaϐnn. Ac ygwaſgϐyt yn trauael ygroc. mal ygweſgir ygϐin yny dꝛauael yntev. Ac am vot byϐyt ynheneit ni yny gϐaet. Am hynny ytroir ygϐin ynwaet. Ac yn gϐelet goſged ybara ar gwin yny hélun ehunein. Padelϐ ydyϐedir yvot ef yn gic ac yn waet. ꝛed yſant. diogel yϐ ymae ef ycoꝛff aanet oveir. Ac adibynnyaϐd yny groc. Ac ayſgynnyaϐd yꝛ nef. Allyna paham ytrigyaϐd ef yn rith ybara ar gwin. rac bot yn aruthur gennyt gymryt myϐn dy enev ygϐaet awelut yndefni oe yſtlys ef. nev vϐytta oe goꝛff yntev athi yny welet. Pa Jechyt yſſyd yndaϐ ef. Ymϐyhaf. megys ytroſſir ybϐyt ygic yꝛ neb ae bϐyttao velly ytroſſir pob ffydlaϐn yn goꝛff ygriſt. dꝛϐy ybwytaedigaeth hϐnnϐ. vꝛth hynny kyt diodeſ achꝛist aϐnaϐn dꝛϐy ymadaϐ achϐant ybyt ac ae wydyeu. Ac an kyt gladu awneir pann ynſoder yny dϐfuyꝛ ybedyd. Ac vꝛth hynny yſſodir teir gϐeith ar gyfeir yteir perſſon. Athꝛϐy vwytaedigaeth ygoꝛff ef. yn gwnneir ni yn vn goꝛff ac ef. Ac amhynny reit yϐ yn dϐyn ni yꝛ lle ymae kriſt. ‖ A vydei voe gleindit yꝛ nep agymero vwyhaf ohonaϐ. megys ydywedir amy manna. nabydei lei yꝛ nep agynnullei ychydic ohonnaϐ no llaϐer. uelly ymae paϐb yn kymryt kymeint ae gilyd ohonaϐ yntev. kannys paϐb avϐytta oen duϐ yn gϐbyl. Ac yntev val kynt yngyfan yny nef. Padal ageiff ynep aetraetho ef ynn teilϐg. Dϐy goꝛon ageiff vn amy anrydedu. Ac arall am vot deuodev teilϐng gantaϐ yny gymryt.

Amyr offeireit. Beth assynnydi amynep awnel hynny yn anheilʊng. Yrei adycko ybuched ynn erbyn kyureith. Achyuyaʊnnder. Agodineb. Aphuteinrʊyd. Agʊydyeu ereill. neu awerthont. nev abrynnont eglʊyssеu. nev anryded eglʊyssic. ac aladont velly pobyl duʊ odybryt angkreit. kynnhebic ynt yr nep aurattaaʊd nev ae croges. Praʊ. pony offeireit kanu offerennev oachos duʊ ehun. ac yr iechyt vdunt ʊyntev ac yr holl eglʊys. wyntev hagen aaberthassant yr ennill vdunt. ac yr yannrydedv o dynyon. Ac oe kyuoethogi o da amsseraʊl. Aphʊybynnac awertho rinʊed diodeifeint krist yr kanmaʊl dynyaʊl. Ac yr ennill amsseraʊl. beth amgen ymaent yny wneuthur yn waeth noc gʊerthu y||harglʊyd. Aphan draethont o dwylaʊ budyr. Achyt wybot halaʊc ymaent yna yny grogi ef. Avyd cared arybopyl oachos yrei hynny. Am halogi oveibon ely gynt aberth yr arglʊyd. wynt alas ar bopyl ygyt ac ʊynt hayach. Ac vrth hynny os ydeillonn adywyssa deillonn ereill. wynt adygywydant ygyt yny klaʊd. Ac vrth hynny Agyt synnyo Ac wynt avydant kyfurannaʊc arypoynev. Awna yryʊ rei hynny corff krist. kyt boent amperffeithach. eissoes drʊy ygeiryev adatkanont wy. ybyd corff yr arglʊyd. kannys k'st ehun ae gwna ef. Ac nyt wyntʊy. Athrʊy yelynnyon ygʊna ef Jechyt oe veibon. Ac ny byd gwell olaʊ yrei gorеu corff yr arglʊyd. Ac ny byd gwaeth o laʊ yrei gwaethaf. megys na helyc paladyr yrheul gann tom yrystevyll bychein. Ac na loywheir ytywynn arykreirev. Paham ybyd drʊc da kymeint ahʊnnʊ yrnep ae kymero. Amygymryt dros wahard. kannys gʊahardedic yʊygymryt ef yn anheilʊg. Nyt oed vn aval drʊc ymparadʊys. Ac eissoes ef adrosses yndrʊc ydyn. Amy gymryt ygann ykythreul. Aallant wy dagneuedv aduʊ dros ybopyl. Ys mʊy ycoddant ef. kanys || halogi ykyssegyr awnant pann ysathront. Ac halogi ygwiscoed. Ar llestri kyssegredic pann^y deimlont. Aruthur affieid vydant gann yr

egylyon. ar engylyonn yn ffo racdunt. Awna duw megys ydywedir. yveibon. Aheuyt nyt yveibon aellityant ~~wynt~~ ef amybudred. vrth hynny med yr arglwyd. Mi agudyaf vy wynep yvrthunt. Ac ~~a~~racdunt. Yveibon ygeilw ef wy o achos y hoffeiradaeth. Ac amybudred ydyweit nat yveibon ynt. Ac nychymer duw yhaberth wy. namyn yffeidyaw megys ydywedir. vy eneit .i. agaffaa ych aberth chwi med yr arglwyd. Kannys bara halawc aoffrymaffawch ym. Achanny aller halogi corff yr arglwyd. Herwyd ygallont wy ef hahalogir yn annofparthus. megys bara arall ykymerant. Dychymerir hagen eu gwedi. namyn yn bechawt ybyd vdunt. kannys gwerendev duw yw. Ae bendith adroffir vdunt yn emelltith. megys ydywedir. Mi atroffaf ych benndith chwi yn emelltith med yr arglwyd. Agymerant wy gorff yr arglwyd. Weibon duw ehun ae kymerant. Arei nyt ydiw duw ygyt ac wynt. Kyt gweler ybot yny dodi yny genev. nys kymerant namyn egylyonn ae dwc yr nef. achythreul avw||rw maroryn vffernnawl yny genev wyntev. yn lle bara. A gwenwyn dreigyev ynn lle gwin. megys ydyweit tiprianus. Ponyt vn ryw agymerth iudas. Aphedyr. nac ef. peder a garawd yr arglwyd. Ac vrth hynny ykymerth yrinwed. Ae nerth. A Judas ae kaffaawd. Ac vrth hynny. ynn ol ytameit hwnnw ydaeth ykythreul yntev yndaw. Adylyir ~~vfyha~~ vfuydhav yryw offeireit hynny. Ile ygorchymynont wy da. ef adylyir bot yn vfuyd yduw. Ac nyt vdunt wy. Ile ydyfcont wyntev drwc. ef adylyir ev tremygu. Kannys reit yw vfuydhav yduw ynn vwy noc ydynyon. Aallant wy ellwg nev dillwg. gallant. onny bydant wahardadic o varnn eglwys. Kannys krift ehun drwy evgwaffannaeth wy yffyd yn rwymaw. Ac yn ellwg. Obydant hagen wahardedic wyntev nys gallant. kannys tra uu Judas gyt ar ebeftyl. ef abregethawd. Ac vedydyaw. Ac awnnaeth wyrthev. Agwedy ygilyaw yvrthunt. ef aymdangoffes megys gelyn kyhoedawc. velle ytra vydont wyntev ygkyffredinrwyd yr

eglỏys. ef avyd kadarnn pob rinỏed awnnelont. pꝛyt na bont wyntev. diffrỏyth vyd eugỏeithꝛedoed. ac vꝛth hynny bleidyev ynt. paỏb adyly||ant ev gochlyt. Megys ydyỏedir. vympobyl i eỏch oc eu plith wy. rac ych bot ynn gyfurannaỏc ar ev poenev. Ygochel ỏynt adylyir ovedỏl. ac ewyllys rac kytſynnyaỏ ae dꝛỏcweithꝛedoed. Paryỏ gytſſynnyaỏ. Omolir ydꝛỏcweithꝛedoed. nev onertheir wynt. ae oda aeᵒgynghoꝛ. nyt yrei yſſyd yn gỏnneuthuꝛr ydꝛỏc ehun yſſyd teillỏng o anghev. namyn agytſſynnyo ac wynt. Aᵒ̂chytſſynnyir ac ỏy ef adylyir eu gochel rac eu bot ynn achos ygỏymp ybopyl. Adylyir dyỏedut geireu duỏ yꝛrei dꝛỏc. Ogỏybydir eu bot ynhonneit elynnyon yduỏ. ny dylyir ydyỏedut vdunt. kannys twyllỏꝛ yỏ yneb aadefuo kyfurinach arglỏyd yꝛnep awypo yvot ynelyn idaỏ. Odyna ygoꝛchymynnir val hynn. na rodỏchỏi ybara benndigeit yꝛ kỏn. Ac na vyꝛryỏch ygēmev yꝛ moch. rac yſathꝛu dan eutraet. a gỏatỏar amdanaỏch. Ne ny wyper hagen evbot wynt velle. ef adylyir pꝛegethv vdunt oe troſſi yꝛ yaỏn. ar arglỏyd abꝛegethaỏd gynt ybedyꝛ. ac yebeſtyl. am wybot vot Judas. ar phariſtywyſſogyon yn teruyſcu. Adylyir eugodef wynt val ygodefuaỏd kriſt Judas. Ef adylyir ymgeffelybu ac wynt yny del duỏ ehun || ar nithlen gantaỏ ydethol ygraỏn oblith ypeiſſỏynn. Ac yvỏꝛỏ ygỏyc yny tan. Ac ydỏyn ygỏenith oe yſguboꝛyev. Gỏꝛthledit duỏ pob dꝛỏc ywꝛthyt gann dygyflehav yny nef. Ac velly yteruyna yllyuyꝛ kynntaf o annſſaỏd yꝛ eglỏys. ~ ~ ~ ~

Bit laỏen vy eneit .i. ynnyꝛ arglỏyd am rywaret nywylen annwybot yarnaſi. ac am vygoleuhav obaladyꝛ doethineb. vꝛth hynny tegỏch yꝛ eglỏys mi aeruynnaf ytt gennattav ymi gouyn ytt pethev ereill etỏa. Gouyn yꝛ hynn avynnych. Athi aglyỏᵛyꝛ hynn achỏennychych. Ef ^ am dꝛỏc. nat dim. Aryfuedᵛỏ^ yduỏ kyfuyꝛgolli engylyon nadynyon yꝛ gwnneuthur peth

^ (*ady*)*ỏedir*

hep dim ohonaϑ. os ryϑ beth yϑ dꝛϑc ef awelir ymae ygann duϑ ybyd. kannys duϑ awnnaeth pob peth. Ac yna ypꝛouir ymae duϑ yſſyd aϑdur yꝛ dꝛϑc. ac vꝛth hynny kam yϑ bϑꝛϑ ygkyfuyꝛgoll yrei awnnel dꝛϑc. Gϑir yϑ ymae duϑ aϑnnaeth pob peth. ac vꝛth hynny ypꝛouir na^t dꝛϑc herϑyd gallu. kannys pob gallu yſyd da. Ar dꝛϑc nyt oes allu idaϑ. vꝛth hynny. nyt dim. A megys ydyϑedir. dellir yny lle nybo golϑc. Athywyllϑch yny lle ny bo goleu||ni. velly ybyd dꝛϑc yny lle ny bo da. kanyt yttynt vn allu. kannys tripheth yſſyd. Creadur. a natur. agϑeithꝛet creadur. megys ydefnydyeu. Natur yϑ megys yꝛ hynn adel ygantunt wyntev. Gϑeithꝛet. megys yꝛ hynn awnnel dyn nev a^o defuo dyn. nev aghel. wynt aϑnant pechodev. ac aodefuant poenev pechodev. hynny nys gϑnaeth duϑ. yntev hagen ae gadaϑd. megys ydyϑedir. Ny wnnaeth duϑ aghev. Ac nyt oed dim amgen obechaϑc onnyt na wneler ygoꝛchymyn. nev ywnneuthur yn erbyn ygoꝛchymyn. Sef yϑ ydꝛϑc. nachaffer da. Sef yϑ hynny. lleϑyenyd. atheilϑng yϑ kyfuyꝛgolli ynep ny rodho duϑ leϑenyd vdunt. Sef yϑ yrei hynny. ynep ny wnel yꝛ hynn aoꝛchymynner vdunt. nev awnelont yn erbyn aoꝛchymynner vdunt. Pϑy yntev yſſyd aϑdur ybechaϑt. ydyn ehun. adiaϑl yn annogϑꝛ idaϑ. Ae goꝛthꝛϑm pechaϑt. pechaϑt dan wybot yvot yn bechaϑt. yſtrymach noꝛ holl vyt. Aphabeth bynnac odꝛϑc. nev obechaϑc awnneler. ef atros|ſir ogϑbyl arvolyant yduϑ. Ponyt dꝛϑc llad kelein. nev odineb. Da yϑ llad kelein laϑer gϑeith. megys ybu^da lad o dauyd ykaϑꝛ. nev lad o Judith olofernes. Paham ymae dꝛϑc yntev || pann ladher. Odꝛyc annyan ymae dꝛϑc. podas gyfuyaϑn da yϑ. Godineb hagen yn erbȳ kannyat. dꝛϑc yϑ. Ac am eu dial trϑy gyfyaϑnnder. ytroſſir wynt ar volyant yduϑ. Amegys ymolir arglϑyd adalo ev llauur oe varchogyonn. mϑy ymolir odiua yꝛ herϑyꝛ. ar lladꝛonn. vꝛth hynny gogonedus yϑ duϑ o Jachau yrei gϑiryon. Amolyann⁹ yϑ

^ dim

ogyfuyrgolli yrei ennwir. Yfcriuennedic yỽ. nachaffaỽd duỽ dim or awnnaeth. Pa delỽ ygellir dyỽedut karu oduỽ yntev yrei da. achaffav yrei drỽc. Ef agar duỽ pob peth or agreaỽd. ac ny dodes ef pob peth yn vn. amegys ykar yllỽyd pob llỽ. arei avyd hagen hoffach gantaỽ noegilyd. velly yryd ef bop vn yny lle ygwedho. ac vrth hynny ydyỽedir carỽ oduỽ ynep aerbynnho ef ylys nef. achaffav ohonaỽ yrei affodho yn vffernnaỽl garcharr. Beth yỽ ryd ewyllys. Ridit ydeỽiffaỽ yda. nev drỽc. ahynny agauas ydyn kynntaf ymparadỽys. ac ynyr amfer hỽn ny dichaỽn neb wnneuthur da. nacdeỽiffaỽ ~~drỽc~~ hepgaffel rat ygann duỽ. Beth adyỽedy di am yneb agymero abit creuyd. ac odyna ymchỽelut yr byt dracheuen gỽedy eu proffes. Rei adechreuho wnneuthur da. ac odyno ymchỽelut || ar ennỽired. yrei hynny yllitya duỽ vrthunt. ac ny venyc ygỽas ffordd yr mab avo argyfueilornn. ydyuot at ydat. ac odyna ydymhỽel ef oe weith. velle ytynn yrei drỽc. etholedigyon krift at duỽ. ac yd ymhoelant wyntev ar ydryc lauuryev. amegys ydỽc ofuyn. karyat yr teyrnnas. ac nyt aa ef ehun. velle wyntev. amegys ygỽaffannaeth diaỽl yduỽ. velle ygỽas|fannaetha y aelodeu yntev yr etholedigyonn. Pa delỽ ygỽaffannaetha diaỽl yduỽ. amtremygu ohonaỽ. ac ef ydyỽyffaỽc gogonedus. Ponyt ymplas ynef ygỽnnaeth duỽ yntev. megys gof llafuuryus yny byt hỽnn. ae gymell ef yn gaeth ywaffannaethv oe holl nerthoed. megys ydyỽedir. ai ath wnnaf yn ỽas caeth yn dragyỽyd. Einon ygof hỽnn yỽ poen. athrallaỽt. Yveginev. ae yrd yỽ prouedigaeth. Ylifuyev ynt. tauodev ygogannỽyr. ar ymgeinvaev. ac ar ypeiryannev hynny ypurhaa ef lleft' evreit ybrenhin nefaỽl. Sef yỽ hynny. yr etholedygyonn yrei aatneỽydha ef trỽy ypurdan ar lun duỽ. Yrei drỽc aboenha yntev mal y poenha ygelyn yllall. ac velle ygwaffannaetha diaỽl yduỽ. Padelỽ ygỽaffannaetha y aelodev ef yrei etholedigyonn. pann dyckont yr deyrnas drỽy ||

annhyed nev vꝛthwynnep. dꝛϭy annhyed gann geiſſaϭ ev bϭꝛϭ ygkyfueiloꝛnn yn rith llees. Ahynny dꝛϭy dϭyll. Ac yna ybyd kadarnnach yre'da yn ſeuyll yny eu ſſyd. Odyna dꝛϭy vꝛthϭynnebed gann dʉϭyn ygantunt yꝛ hynn ymaent yny garv yn voe no Jaϭnnder. Achann ygoſtϭng. na wnelont damunet ev knaϭt o gϭbyl. Ac velle yddant ynef dꝛϭy odef goſut ygann yrei dꝛϭc. Am lϭydant yrei dꝛϭc. Pahā ybyd kyuoethaϭc yrei dꝛϭc yman. Aiach. Achadarnn. Ac ygwrthϭynneb yhynny. yrei da ynn eiſſywedic ac yrei dꝛϭc yny goſtϭng. A heint a dolur yny gofudyaϭ. Yrei dꝛϭc ybyd amylder. oachos yꝛ etholedigyonn. megys ytremyckont yꝛ hynn awelont yrei gϭaethaf yn blodeuaϭ onadunt yndaϭ. Yn gynntaf. kyuoethaϭc vyd dant megys ygallont o gyfuyaϭn varnn duϭ. gϭꝛthlad dꝛϭy ev golut ydꝛygyev ymaent yny hϭennychv. Yr eil yϭ. oꝛ gwnant da. wynt agaffant dal amdanaϭ. kannys yꝛ pethev daryaϭl ygwnant bop peth. oꝛ awnelont. Ac odyna ykymerant yma ev kyfuloc. Kadarnn vyddant. yn gynntaf oc ev hachos ehunein. megys ygallont gϭpplav ydꝛygyev ymaent yny karv. Yꝛ eilweith. oachos yrei kamwedaϭc oehamdiffȳn || wyntev ynydꝛϭc. Ytryded achos ygoſpi onadunt yꝛ etholedigyon. ac oe emendanav oe dꝛycweithredoed. Odyna yach vyddant. megys na synnyant yma boen ygyt adynyon. Yrei yt lyſc goꝛthꝛymaf dolur rac llaϭ. Yrei gϭiryonn auyd eiſſeu. Ac amarch. Aheint arnunt yman. rac ydigriffhav myϭn pethev dꝛϭc. Ac ydilev oꝛgϭneynt beth yn erbynn duϭ. Ac onnys gwnelynt. ygaffel tal ygann duϭ dꝛos eu hanmyned. Paham yggwrthϭynneb yhynny ybyd kyfuoethaϭc yrei da. Achadarnn. A Jachus. Arei dꝛϭc yndlodyonn Ac yn wann. Ac yn heinus. Yrei oꝛ etholedigyon yrodir goludoed vdunt yallu cϭpplav oe da eu gweithꝛedoed da avynnynt ywnneuthur. Ac ydangos vdunt os eſmϭyth yma yda amſeraϭl. ymae es mwythach olaϭer da tragyϭydaϭl. Kadarnn vydant. yn

gynntaf oe hachos chun yallu kỏpplav yꝛhynn aveddylyont. Ar eilpeth oachos yꝛ etholedigyonn yallu rodi amdyffynn vdunt ar da. Ar trydyd peth o achos yrei dꝛỏc. yallu eu goſtỏng. rac gwnneuthur onadunt kymeint ac avynnont. Jach vydant. rac tꝛſtav yrei gỏiryon oc ev klefuyt. Ac yllawennhav oc evhyechyt. Yggwrthỏynneb yhynny. Dep rei dꝛỏc aboenir yman. o eiſſev. athꝛallaỏt. A‖dolur ydyſgu vdunt chwerỏed ypoennev ymaent yndyuryſſaỏ vdunt dꝛỏy ev kam weithredoed. Paham ybyd byỏ rei^arei oꝛ rei da varỏ ynyꝛ ehegyꝛ. Ac yggwꝛthỏynneb yhynny rei oꝛ rei da ynn biỏ ynn hir. Arei oꝛ rei dꝛỏc ynmaỏ ynyꝛ ehegyꝛ. Yrei dꝛỏc aedir ynvyỏ ynhir yofudyaỏ yrei gwiryon. Ac yburhav ypechodeu dꝛỏydunt. Ac oe poeni wyntev ynvyỏ rac llaỏ. Yrei da adygir yntev ynyꝛehegyꝛ. ydỏyn gỏꝛthỏynnebed ybyt yvꝛthunt. Ac evgoſſot yn lleỏenyd tragyỏydaỏl. Yggwꝛthỏynneb yhynny hoydyl hir arodir yrei gỏiryon yachỏanneckav eu gobꝛỏyeu. Ac ymhỏelut llaỏer onadunt ar da dꝛỏy angkreifftyev. Ar rei dꝛỏc adygir oepoeni yvot aryueic ar yꝛ etholedigyonn yſſyd ar gyfueiloꝛnn. Ac oe dỏyn ar yꝛ yaỏnn. Am detwydyt ynep nychyfuarffo gỏꝛthỏynneb ac ef yma. Direittaf dynyon ynt. yrei agaffo ybyt hỏnn vꝛth ev kynghoꝛ ae hewyllys obop peth hep wꝛthỏynnep vdunt. kanyſ vn ffunyt yd ys yn meithꝛin yrei hynny. yſych^(ỏyd)yev rodi arytan. Ac yggwrthỏynneb ~~yꝛ~~ y hynny detwadaf dynyon yỏ yrei awaharder yhewyllys racdunt yma. Ac agyfuarffo gofuut llaỏer ac ỏynt. kannys yrei hynny megyſ ‖ meibon yn ol eu gwarafonnev. Adygyꝛ yꝛ teyꝛnas megys ydyỏedir. duỏ agoſpa pob mab oꝛ agymero. A gwybyd di^(ỏyt)kaffo yrei dꝛỏc coꝛonn bꝛenhinnyaeth yma. ỿgkannogyon vydant ogỏbyl rac llaỏ. Ac ny bydant vyth hep poennev arnadunt. Ar etholedigyonn kyt boent ygke|thiỏet ac ygkarchar yma. kyfuoethaỏc vyd|dant rac‖llaỏ. Ac ny bydant hep poennev arnadunt yn waſtat yny byt hỏnn. yꝛ karyat duỏ paꝛ ym glyỏet

hynny yn vuanach. Yrei drwc yssyd dlodyonn yn wastat. Am vot bar duw arnadunt. Ac namynnant da. Ac vrth hynny nys gallant. Drwc hagen avynnant. Ac aallant. Ac ef abrouet vchot amdrwc nat dim. vrth hynny. diogel yw nat oes dim areu helw. Ny bydant wyntev byth hep poen arnunt. Kannys ev kyt wybot kreulawnn yssyd yny ev llosgi pēnydyawl ofuyn yssyd yny goualu rac ev daly. ac rac yllad. ac roc dwynn ev da. Odyna ydywedir. nyt oes tangneued med yr arglwyd yr rei ennwir. Yggwrthwynneb yhynny yr etholedigyonn yssyd gyuoethawc. Kannys rat duw yssyd y gyt ac wynt. Ada avynnant. Ac aallant. Ac ymwrthot adrwc awnnant. Ny bydant hep obrwy. Kannys diofuyn vydant. Allawen ohyspys‖rwyd rydit rac llaw. Odyna ydywedir. gwirion auyd hep ouyn ahep dechryn arnnaw. Ami avynnaf dangos peth arall ytt. Ny damweina dim oda yrei drwc. Ac ny daw dim or drwc yrei da. Ynn enw duw manac ym yr hynn yd wyti yny dywedut. Ponyt yrei drwc agaffant yman drythyllwch ygwledeu. ac a digrifueir oedrych. Ac oymgymyscu ar growraged tec. Ac avalcheir or gwiscoed mawrweirthawc. Ac aymdrychafuant or golut. ac or adeiladau mawrhydic. Yggwrthwynneb yhynny. yrei da yman agercherir. ac aveidir. ac aboenir. onewyn ascychet agofuudyev erell. Pann vo rwyd ytynghettuen rac yrei drwc. achafel amyldy o adunt or daoed arifueisti. yna ytebic ef yr llyngku yr ennwir drwy lewenyd. ~~Athebic~~. Aphann dynner ef or dwfuyr hagen ykyll y eneit. Athebic heuyt yw ydyn yrodher diawt vechan idaw ouel. Odyna hep dranc a hep orffenn kymell arnnaw yvet yweilgi chwerw kanys yn lle ygwledeu yllēwir wynt or wermot ahwerwed. megys berthal gynt agladwyt yny tan vffernnawl gwedy ywledeu. Yn lle karyat ygwraged. yllennwir wynt ovrwnnstanawl drewant. Yn lle ygwiscoed tec. ygwisgir wynt ogy‖thrud. Ynn lle goludoed. Ac adeiladev. pryuet ae gorefgynn wynt yng gogouev uffernnawl. Odyna ydywedir. wynt adygant ev dydyev

ynda. ac adiſgynnant yvffernn. ar ennyt pŏynt bychan. Yrei adyŏedy di. ac agernnhey ev bot ynnda. nychyſueruyd ac wynt yryŏ agkymwynnaſſev hynny. tebic ynt yr nep aarhwaeddont pʀyfuet nev lyſſev chwerŏ arall. agwedyhynny gŏell vyd blas ygwin. ac yn lle ycaʀchar wynt yma. ŷderbynnir wyntev ybepyllev tragywyd. athʀos yhammarch wynt yma. ŷkaffant wyntev gogonyant rac llaŏ. alleŏenyd. dʀos ev heiſſev yma ny byd arnadunt na neŏyn na sychet gwedy hynny byth. ac amev gouut yma. ny byd arnunt nadolur nachŏynvan. ac velly ypʀouir bot yrei gwiryonn yngyuoethaŏc. ac yn wynnvydedic vyth. Arei ennwir yſſyd eiſſywedic. athʀuein. Obale ybyd teilyngdaŏt. Ygann duŏ ymae pob teilyngdaŏt. aphop meddyant. na dʀŏc na da voent. Odyna ydyŏedir. Nyt oes veddyant onnyt ygann duŏ. Ef avenyc hagen vchot paham ykeiſſ yʀ rei dʀŏc veddyant weitheu. arei da weithev ereill. Beth avernny di yʀ nep awertho nev abʀyno teilyngdaŏt. Ynep ae pʀyno ef. aa ygyt a ſymon || magus ygkyfuyʀgoll vffernnaŏl. ac ae gŏertho ef adaŏ kafuri aryeneit ygyt agyezi. Avyd mŏy gann duŏ gobʀŏy ybʀeladyeit noc yereill. Yrei auo ragoʀ arnunt odeilyngdaŏt eglŏyſſic yma megys eſgyp. nev offeireit. os wynt adyſgant ybopyl o eir ac angkreifft. ygyniuer eneit a Jacher dʀŏydunt ŏy. ygyniuer gobʀŏy agaffant wyntev yn ragoʀ rac ereill. megys ydyŏedir. ef argynnŏyſſit wy ymeddyant yʀhollda. Os wyntev atynn geir Jechyt ygann yrei yſſyd ydan eu meddyant. ac ae tyŏyſſaŏd wynt yogof anghev dʀŏy angkreifftyev dybʀyt. wynt agaffant ygyniuer poen yn ragoʀ rac ereill ygkyueir ygyniuer eneit agollet oc ev angkreifftyev. nev awellygyaſſant oe hyachav gann bʀegethv vdunt. Odyna ydyŏedir. mŏy aholir yʀ neb mŏyhaf oʀ aoʀchymynner idaŏ. Ac eilŏeith ydyŏedir. Ykedeyʀnn aodefuant poenev yngadarnn ypechaduryeit bydaŏl. megys ybʀenhined. arbʀawdŏyʀ. obarnnant yngyſyaŏn. athʀaethu gŏein-

yeit yn dꝛugaraȣc. mȣy vyd eu gobꝛȣy wyntev noc ereill. gann duȣ: ygȣꝛ yſſyd gyfuyaȣnn vꝛaȣdȣꝛ. kannys awaſſannaetho yn da. tal da ageiff. Os wyntev avyddant angkyfuyaȣnn agoſtȣng ybopyl dꝛȣy greu~~kon~~‖lonnder mȣy vyd eu poynnev noc ereill. kannyſ kalettaf ybernnir ary pennaduryeit. Ae barnn hep dꝛugared avyd aryneb ny wnnel trugared. Paham ygodef yꝛ etholedigyonn gwrthȣynnebed ybyt hȣnn ygyt arei dꝛȣc. ae bot yny plith. Am ymdꝛeidyaȣ ymȣyn pethev bydaȣl. Ac am hynny ypoenir wynt oafulonydȣch ybyt. aduȣ holl gyuoethaȣch val ydyȣedyt. Ef awnnaeth pob peth oꝛ avynnaȣd. ar eil weith ydyȣedir. Ti aelly pob peth oꝛ avynnych. Paham ydyȣedir am danaȣ yntev. vot yryȣ bethev nydichaȣn ef eu gwnneuthur megys dyȣedut kelȣyd. nev wnneuthur yrhynn ny mynnaȣd ywnneuthur gynt. Dyt an allu hȣnnȣ namyn goꝛuchel allu. canyt ~~n~~oes nep ryȣ greadur aallo ydꝛoſſi ef yſymudaȣ yꝛ hynn aoſſodes. Beth yȣ racweledigaeth duȣ. Adnabodedigaeth ywybot ypethev rac llaȣ. ac oe hetturyt megys ypethev kynndꝛychaȣl. Ogȣybu duȣ pob peth oꝛ adel rac llaȣ. adyȣedut dꝛȣy ypꝛoffȣydi yꝛ hynn adelynt rac llaȣ. ac ny ellir ydȣyllaȣ ef yny wyd. achynt heuyt yderuyd ynef ar dayar noc ygellir ſymudaȣ geirev duȣ. Ef awelir pot yndir dyuot pobpeth oꝛ ny damweinaſſant eiroet. Amagkenreit‖ Deu ryȣ agkenreit yſſyd. vn annyanaȣl. megys kyuodi yꝛ heul yny dȣyꝛein. neu dyuot ynos yn ol ydyd. ac arall eȣyllyſſaȣl. megys kerdet odyn nev eiſted. ar hynn avynnho duȣ yvot megys nef. adayar. nyellir gochel na del hynny. Damyn angkenreit obot. Peth yȣ oclamȣeinya velle pethev ereill. aat duȣ vdunt vot megys ewyllys dyn ywnneuthur da nev dꝛȣc. ahynny nyt amgen ydyuot pob peth oꝛ awnnel dyn rac llaȣ. Duȣ aegȣyꝛ. ac adyȣat dꝛȣy ypꝛoffȣydi ygȣnneit. ac ny oſſodes duȣ angkenreit oꝛ byt yhynny. namyn dynyon ehunein aoſſodaſſant vdūt ev hangkenreit. pann wnnaethant ev hewyllys ogȣbyl. Adaȣ

dim odamwein. na daϭ. Namyn pob peth o lunyeith duϭ. Pa delϭ yllos gant yr eglϭyſſeu. nev adeilladev megys odamϭein. nyt dim damϭein. Ac yſcriuennedic yϭ. nybyd dim arydayar hep achos idaϭ. vrth hynny amlϭc yϭ na loſcir ac na diſtryϭir nac eglϭys nathy yny byt. onnyt trϭy yvarnnv oduϭ yn gyntaf. Ef adamweina hynny heuyt odri achos. kynntaf yϭ or adeilir drϭy da ageiſſer. Ac amlyner ar gam. Eil yϭ. os ynep ae kyfuannheda. ae helyc || drϭy afulannweithrϭyd. Ac yſkymvndaϭt. Trydyd achos yϭ. os yperchennogyon ae karant yn vϭy nophebyllev tragywyd. Ac nybyd marϭ yllϭdynn lleiaf ydyn. Ac nybyd claf. onnyt **yberi** oduϭ. Os anghev. nev gleuyt yſſyd poynev ybechaϭt. Paham ygodef yr yſcrybyl ypoenev hynny. pryt na wyppont synnϭyr ybechv. Drϭy yrei hynny ypoenir dyn. pann driſtaer oe dolur. ac oe hanghēv. Ef adichaϭnn hynny vot. Am annyueileit dof. Beth adyϭedydithev amyr rei gwyllt. Yr heint auo arnunt adamϭeinha vdunt or aϭyr llygredic. nev o achos pethev ereill gwrthϭynnep. adāmϭeinont obechaϭt. Beth yϭ. rac anuonedigaeth duϭ yllunyeith awnnaeth duϭ ehun. gwneuthur ybyt ydroſſi rei oe teyrnnas ef. Ac ny dichaϭn nep onadunt mynet ygkyfuyrgoll. Ac yſſyd reit ev gwnneuthur oll ynyach. Onny dichaϭn nep onnyt yrei da vot yn yach. paham y kreϭyt ylleill. nev paham ykyfuyrgollir yrei camgylus. Bethbynnac awnel yrei da nyallant ϭy vynet ygkyfyrgoll. kannys pob peth alauuryant ynda hyt ynn oet ev pechaϭt. kannys gϭedy ypechodev gorthrymaf ybydant vfudach gann diolϭch y||duϭ yhyechyt ynn frϭythlonnach awnnant. A rei drϭc agreϭyt oachos yr etholedigyonn. Ac ywnneuthur da onadunt oachos yrei drϭc. Ac oe hemendenav oe gwydyev. megys yboent gogonedus owelet ylleill. Aphan welhont ylleill yny poennev mϭy vyd ev lleϭenyd vyntev oc diang. Achyfuyaϭn yϭ yrei drϭc oe hachos ehunein mynet ygkyfuyrgoll. kanys oe bod ehun ydeϭifaſſant ydrϭc. Ac

ykarant. Ac ỏynt avynnynt ybyỏ yn dꝛagyỏyd. Pahã ygat duỏ yꝛ etholedigyonn bechv. Ydangos meint ydꝛugaret vꝛthunt. Avydant Jach yꝛ etholedigyonn onny lauuryant. wynt agaffant ydeyꝛnnas dꝛoy wediev nev dꝛỏy lauuryev megys ydyỏedir dꝛỏy laỏer o dꝛallodeu ymae reit yny dyuot ydeyꝛnnas duỏ. kannys yrei bychein dꝛỏy chỏerỏed anghev adeuant yꝛ nef. Arei oedaỏc dꝛỏy lauur. kannys yſcriuennedic yỏ. yn ty vynntat i ymae llaỏer o gyfuanhedev. Aphaỏb ageiff ypꝛeſſỏyluot herỏyd ybꝛiaỏt lauur. Ar mỏyhaf ylauur vchaf vyd yle. ar lleiaf ylauur yffaf vyd yle Ac ny dichaỏn nep lauuryaỏ mỏy noc adangoffo dỏyỏaỏl rat idaỏ. Ac nycheiff amgen bꝛeſſỏyluot noc arac welas duỏ idaỏ kynn || dechꝛeu byt. kannyt eidaỏ nep onnyt avynno duỏ oe dꝛugrared. velle ny dichaỏnn yrei dꝛỏc gwnneuthur mỏy noc atto idaỏ dỏyỏaỏl varnn. Ac nybyd mỏy ev poen noc awyꝛ duỏ yꝛ dechreu byt hyt dilyỏ. ydylyv onadunt megys ydyỏedir. kynn gwnneuthur onadunt na da. na dꝛỏc. ỏi ageiffeis efav. Ac agereis Jacop. amegys ygỏelir bot yn gamgylus ynep aglyỏo llaỏer yỏꝛth duỏ. Ac nyt vfuydhao idaỏ. velle ygỏelir bot yn diargyỏed yꝛ nep nychigleu dim yỏꝛth duỏ. Ac oꝛ achos hỏnnỏ nywnnaethant idaỏ dim gỏaffannaeth. Adynyon agreỏyt yꝛ gwaffannaethu onadunt ykreaỏdyꝛ dꝛỏy garu y kyff neffaf herỏyd anyan megys ydyỏedir. na wna dim yarall onnyt avynnvt yttyhun. Dy mynn nep ledꝛatta aꝛnaỏ. na dỏyn ygymar. nae lad. vꝛth hynny na wnaet yntev hynny yarall. Aphann tremycco dynyon ykyfneffeiueit yny ryỏ pethev hynny. ymaent yn gwrthỏynnebu yꝛ gỏꝛ yffyd wir garyat. Achannyt oes gogyl ynny byt nyt adnapper duỏ. am hynny nyt oes efgus. Adichaỏn ynep nywypont dim vꝛth duỏ. Ac awnelont ada adꝛỏc. efcuffodi. Ynep nyt adnapo nyt adnabydir. Ar nep nyt adnap||poent duỏ offyd agỏeithꝛet. megys yfaraſcinyeit duỏ ae kyfuyꝛgolla wynt megys yelynnyon. Ar nep agretto yduỏ. Ac ny~~poent~~ wypont yewyllys megys mileineit. ot

ant ygkyfuyrgoll. nyphoenir ỏynt yn oxthrỏm val ydyỏedir. gỏas nywnel ewyllys yarglỏyd. ac ef hep ywybot gwaraffonn vechann ageiff. Pỏybynnac hagen drỏy ethrylith awypo ewyllys duỏ. Ac nys gwnelont megys yscolheigyon. drudach ypoenir yrei hynny. megys ydyỏedir. Awypo ewyllys yr arglỏyd ac nys gwnel. gỏaraffonnev llaỏer ageiff hỏnnỏ. Aphỏybynnac ny mynnont gỏarandaỏ da. Ac adremyckont dyscu yr hynn adylyynt ywneuthur. dỏyboen agaffant. vn dros ytremyc am bechv onadunt dan ywybot. Yr eil yỏ am wybot dyscu da megys ydyỏedir. ynefoed adangoffant yenwired. ardayar agyuyt yny erbyn yn dyd kynndared yr arglỏyd. Am dyỏedut ohonunt vrth yrarglỏyd. kilya yỏrthym. ny mynnỏn ni wybot dyffyrd di. Ae yn dechreu byt ykreỏyt yr eneidyev. Ae yntev beunyd oneỏyd. Duỏ awnnaeth pob peth ˇ oravyd. Agỏedy hynny ef aneillduaỏd pob peth. vrth hȳny || ef agreỏyt yr eneiteu or dechreu o annweledic defnyd. Ac wynt aphuryfheir beunyd. Ac aannuonir yeilun yr corffororoed megys ydyỏedir. vynn tat i alauuryaỏd hyt yr aỏr hỏn. Amynnhev alauuryaf yr hỏnn affodes ev cal|lonnev yn infeiledic. sef yỏ hynny eu heneityev. Pryt na chreo duỏ namyn eneityeu glan da. Ac ỏyntev yn vfuydaỏt idaỏ ef ynn mynet ynycorffororoed. ryued yỏ eu mynet yvffernn pann vỏ marỏ ycorff hỏnnỏ. duỏ ymae pob daeoni aphop gleindyt gantaỏ. nychreaỏd eithyr eneideu da glan. Arei hynny herỏyd annyan adamunant mynet yny corffororoed megys ydamunỏn nynhev yn byỏ herỏyd a|annyan. eiffoes pann elont ỏy ymyỏn yllestyr budyr halaỏc hỏnnỏ. kymeint ygỏnant ỏy yewyllys ef. ˇ Ac ykarant yn vỏy no duỏ. vrth hynny pann vo trech gantunt yllestyr budyrhỏnnỏ ymaent ygkarchar yndaỏ no charyat duỏ. Yaỏn yỏ yduỏ eu gỏrthlad ỏyntev oe getymeithas ef. Awybyd yr eneidyeu avont ygkorffororoed ydynyon bychein dim. ef adarlleir am Jeuan vedyddyỏr ry

ygyt ar vn weith megys ydywedir^.

ſynnyaϑ oe eneit ef etwan yngkroth yvam. ac awybu ry dyuot kriſt attaϑ. uꝛth hyny || amlϑc yϑ nat oes eiſſev ſynnϑyꝛ ar eneitev yrei bychein kyt boet eiſſev gϑeithꝛet. Paham ygelϑir ycoꝛff aaner ogriſtonogaϑl hat ynn vudyꝛ. Am rygaffel ohat afulan. megys ydyϑedir. poy adichaϑnn gwnneuthur ynlan ypeth agaffer ohat aflan. ac yn lle arall ydyϑedir yn ennϑired ym caffat .i. pann lanhaer dyn yn gϑbyl dꝛϑy vedyd. ac ynwir vot ꝑodas ynlan ac yn da. Paham ydyϑedir vot yn vudyꝛ hat hϑnnϑ. Dyn alanhaeir ovewn. ac odieithyꝛ dꝛϑy vedyd. ac eilϑeith yd halogir yhat ef dꝛϑy chϑant y knaϑt. pꝛyt naallo ykymyſc hϑnnϑ bot hep rwndϑal digrifuϑch. ac ny dichaϑn yrith ny ffuryfhaϑyt etwa gwꝛthϑynebu oe ryeni. Padelϑ ybydei aflan hϑnnϑ na cherydus. Obechaϑt adaf ĭdaϑ ybaϑp y kared hϑnnϑ yn kreu ev plant megys odꝛef tadaϑl dylyet. ac am hynny yByd marϑ paϑb yn adaf. Padelϑ ygenir wyntev ynvvϑ. ꝯegys ot ymdengys dyn dꝛϑy ffeneſtyꝛ. ar aϑꝛ honno kilyaϑ dꝛacheuen. uelle dyn aaner megys ymdangos yꝛ byt ymae. ac y|ymchϑelu dꝛacheuen yanghev yny lle. Omadevir ypechodeu dꝛϑy ybedyd yꝛryeni. paham ybedydyir yrei aaner ohonunt yn vyϑ. || Ogwennϑynir paſtei. ef auyd gϑennwynaϑl ybara. aphop peth oꝛ adel ohonei. velle ybu adaf yn bellen lygredic. aphaϑp oꝛaanet ohonaϑ. Alygrϑyt obechaϑt pei na wnelit yn vyϑ dꝛϑy vedyd yn anghev ypꝛynnyaϑdyꝛ. Amegys yglenheir yryeni dꝛoſtϑnn ehunein yny bedyd. uelle ymae reit atnewydu yplant dꝛoſtun ehunein yny dedyf dꝛϑy anghev kſt megys ydyϑedir. paϑb awnneir yn vyϑ yg kriſt. Paham naat duϑ yrei dyuot yꝛ byt ygaffel bedyd. nev paham gϑedy yganer ydϑc duϑ oꝛ byt kynn ev bedydyaϑ. Bꝛodyev duϑ dirgeledic. oachos yꝛ etholedigyonn hagen yϑ hynny. owelet yrei hynny ympoenev hep yhaydu. ac wyntev yggogonnyant hep yhaydu heuyt yna ybyd mϑy eu diogelϑch yn duϑ. am eu diang oe rat ef oꝛ poenev a obꝛynnynt.

Paboen auyd ar yêi bychein. Tywyllôch chun. Argyôeda dim yrei bychein oe geni ogam welyeu. megys obuteinrôyd. nev ogareſſev. neu odynyon kreuyd. Nac argyôedha. dim. Ochant vedyd. môy noc yr gôenith adygit yn lledrat ae heu o leidyr. Argyôedha pechodeu yryeni yrmeibon. nev pechodev ymeibon yryeni || Yſcriuennedic yô. nyt argyôeda yr tat ennôired ymab. nac yr mab ennôired ytat. onny chyt ſynnyant baôp onadunt ae gilyd. megys nat argyôedaôd Ioſuas bot ytat gynt yndrôc kynn noc ef. nae vap yn da wedy ef. kanny chyt ſynnyaôd ac ôynt. kannys ochyt ſynnya yryeni ar plant. ar meibon aryeni am ev drôc ehunein. yna ydaant ygkyfyrgoll. am podas aghennadedic. Ae gorthrôm podi kares. Nac ef herôyd annyan. herôyd hagē goſſot yr eglôys maôr yô. Pa delô yproui di hynny. Nyt bôyta yr aual auu drôc. aphechaôt. namyn yvôyta yn erbyn gorchymun ✠ | duô auu vôyhaf ypechaôt. Paham ykymerth ytateu gynt ykareſſev. Nycharei ygôyr gynt onnyt eu ketemdeithon megys ydyôedir. kar dy gedymdeith. achaſſaa dy elyn. ac vrth hynny ydugant merchet ykarant megys ygellynt ykaru. Anini adylyôn karu yn gelynnyon. megys ydyôedir. kerôch ychgelynnyon. achannys ygôaet agymell karu ykarant ygoſſodes yr eglôys drôy yr yſpryt glan kymryt merchet yr eſtrōnyon. megys ybo gôreicvrom ni ar eſtronyon yn rôym karyat. ac ohynny y lletta drôy yr||holl dynyaôl genedyl ykaryat yrygtunt. Pa delô yproui di nat pechaôt podi kareſſeu. ponyt kennat ydeu uroder podi ydôy chôiored. kannyat. Chôaer vygwreic .i. auyd kares ymi oe gôaet hi. Elchôyl vymraôt ynhev auyd kar ym gôreic ynhev. drôy vygôaet ynhev. Os pechaôt hynny weithon herôyd annyan. paham ygymyrth vymraôt .i. vygkares .i. ae gares yntev. vrth hynny herôyd annyan nyt oes yno pechaôt. herôyd gôahard hagen ymae yn orthrôm. nyd dylyaf. Padelô ygôcherdir kymryt ymāmev bedyd nev ymerchet bedyd. megys ydyôetpôyt vchot

gynnev. herϑyd annyan ny'pechaϑt. namy herϑyd gϑahard. megys ymae dy wreic di yn vam yth vap herϑyd knaϑt. velle ymae yꝛ honn ae kymerth ef oꝛ dϑfuyꝛ bedyd. auyd mam idaϑ herϑyd yſpꝛyt. Ac velle ymae honno ynchϑaer yth wreic di. Ath verch vedyd auyd chϑaer yth verch dithev. Ac velle odꝛycheuy dithev verch yarall. ti avydy vꝛaϑt oe that. Ac velle nyt kannyat yneb kymryt ydϑychϑioꝛed. nac ywreic kymryt ydeu vꝛoder. Ac velle dꝛϑy rinϑed eglϑyſſic ygϑeherdir ykyfuryϑ p̄odas honno yngϑbyl. Ac ynhollaϑl.||

Odydi vyeneit .i. llawenha di kannys dāmϑeinnaϑd yt klybot oꝛadamϑeineiſt. Abellach dyfgaϑdyꝛ bonhedic dyro ymi wirodev yꝛ yſpꝛyt glan. yſſyd ynot yn amyl. Achann dyϑedeiſt di ymi vchot ambꝛeladyeit. dangos di ymi beth aſſynnyy di am waſſannaethϑyꝛ ereill yꝛ eglϑys. Yꝛ offeireit yngyntaf obyd da eu buched o agkreifft. goleuni ybyt ynt. odyſgant ynda oeir. halen ydayar ynt. Ar gϑaſſannaethϑyꝛ ereill megys ffeneſtri yn ty duϑ ynt. Athꝛϑydunt ytywynaa lleuueir ygϑybot. Yrei auo yn tywyllϑch annϑybot. obyd da eu buched. Ac na dyſcont yn da. tebic ynt yvarϑar yn lloſci hep oleuhav. Odyſcant yn da. Ac yndꝛϑc eubuched. tebic ynt ygannϑyll yngoleuhav yereill. Ac yntodi ythwyr idi hihun oe loſci. neu ygloch ynn seinnyaϑ yn velys yereill. Ac yny ffuſtyaϑ ehun ovynych hyꝛdeu. Onny uuchedoccaant wyntev ynda. Ac onny dyſcant ynda. mϑc ynt yn tywyllu ytan. Ac yn llygru dꝛem yllygeit. Ac amyrei hynny ydyϑedir. y ser ny oleuaſſāt. Ac vꝛth hynny ydygϑydaſſant oꝛ nef. Beth adyϑedy di amyꝛ rei adꝛemygaſſant ybyt megys myneich. Ac ereill agymerth abit kreuyd. || Ochwplaant hagen eu haruaeth gann uuchedoccav yn da. wynt avyddant vꝛaϑdϑyꝛ ar ereill ygyt aduϑ. onnyt ef awnant. truanach vyddant no dynyon ereill. kannychaffant naꝛ byt na duϑ. Amyꝛrei hynny ydyϑedir. yvffernn yn vyϑ ydaant. kannys gwyt ynt. Beth amy

marchogyonn ar kedeyrnn. ychydic oda. kannys odreis yd ymborthant. Ac yd ymwiscant. Ac yprynnant ysgydeu. Ar tir. Ar deiladeu. Ac amyrrei ydygedir. eu dydyeu adiffygyagd ygorgaged. Ac am hynny ymae arnunt bar dug. Pa obeith yssyd yr gler. nyt oes yr vn. kannys oe holl ynni ymaent ygwassanaethu ydiagl. Amyrei hynny ydygedir. nyt adnabuant gy dug. Ac vrth hynny. dug ae tremygagd. Adug awatgar amdanadunt. kanys awatgaro. ef awettgerir. Pa obeith yssyd yr porthmyn. ychydic. kannys odgyll. Ac annudonev. ac vsur. Ac ockyr ykeissynt pob peth hayach oe kynnull. ponyt aant gy ybererindodev. ponyt offrymant gy. pony rodant gy alussennev llager yr achganegu oda vdunt odug. Ae gadv gantunt. yggnant wy oll hynny. Ac amhynny ykymerant gy ev kyfuloc yma. Amyrei hynny ydygedir. Aymdiretto oelut || megys deueit yn vssernn ygossodir. Ac aghev Ae pyrth. Beth vyd yrei kywreint. ynet hayach ygkyfuyrgoll. kannys pob peth or awnelont drgy dgyll yggnant. Ac am yr rei hynny ydywedir. Nyt oes tygyllgch. na ggas gagt aghev agudyho ynep awnnel ennwired. Beth adygedy di amy penytgyr. Ar gyoed na alg di wynt yn benytwyr. namyn yn watgargyr am dug. kannys kellgeirag dug awnnant. Ac eu tgyllag ehun. Allywenhav awnant pann wnelont drgc. Ahynny yny pethev ggaethaf. pann ladont dynyon y kanant. pān wnelont buteinrgyd yllygenhaant. pann tyghont anudonev neu pann letrataont ychgardant. pann vont yny penyt ykeissant amrauaelon anregyon. Ac ymedgant oamryuaelon wirodeu. Achymryt yn vgy noc ereill gorrmodyon awnant. Ac am yrei hynny ydygedir. yr arglgyd adyry eu kic yr pryuet. Ac yr tan nydiffyd. Beth amy dynyon fol. ygyt ardynyon bychein ykyfurifir gynt. kanny wdant gonneuthur ggell. Ac am hynny ydieithrir wynt. Beth am lauurygyr ydayar. rann vagr onadunt aiacheir. kannys buchedoccav awanant yn vul. Aphorthi pobyl dug || oc eu chgys megys ydygedir. ggynn yvyt avgytao

olauur ydóylaó. Beth amyrei bychein. rei hep dyóedut hyt ar teirblóyd. Ahynny g gann gael bedyd avydant iach megys ydyóedir. yryó rei hynny biev teyrnnas nef. rei pymlóyd. amóy aant ygkyfuyrgoll. ereill adieing megys ygóelir ychydig aiacheir. Achyfyg yó yffoed adyóys yr uuched. Ac ychydig agerda idi. eiffoes megys ydethol ygolomen ygraón pur. velle ydethol krift yetholedigyon ef. Ac seint dirgeledic oblith yr holl genedyloed. Arei kenei ogenedyl ylladdon agymer kanys duó aóybu dros garyat póy ygellyngaód ef ywaet drofunt. Yfcriuennedic yó. Crift auu varó yrei ennóir. Pálo ybu varó ef gann hynny dros baóp. krift dros yetholedigyon ehun yrei aoed ennóir yna auu varó. Dros baóp hagen ydyóeit ef. sef yó hynny obop kenedyloed. Ac obop Jeith. Ac nyt ynyr amfer hónnó ehun. namyn dros baóp rac llaó. Athros yrei aoedynt yn vffernn megys ydyóedir. nym anuonet .i. onnyt arydeueit agolles ty yr ifrael. Dy yr ifrael. kyftal yó hynny atheyrnas yrei awelont duó. Sef yó yrei hynny. yrengylyon. Ydeueit agollet yó yr etholedic a || doeth krift oe brynv oanghev. Megys ydyóedir. mi aoffodaf vy eneit .i. dros vyn deueit .i. Dros yrei eidaó ef ydyóat ef. Ac nyt amyrei ydyóat ef ygeir hónn amdanunt. Dyt ydyóch chói om deueit i. Odyna ti ageffy ynyfcriuennedic. dros yrei hynn ydarchaf .i. Ac nyt dros ybyt. Ac eilóeith ydyóeit. Di ae kereift óynt kynn goffot ybyt. Amyrei hynny ydyóedir. hónn yó ygóaet adineuir dros laóer. nyt dyóeit ef dros baóp. Dywnaeth anghev krift oles yrei dróc onnyt kyfyaón gyfuyrgolledigaeth. Ac yny mod hónn ybu varó ef droftónt óy. kannys pob enóir yr dechreu byt agytffynnyaód am aghev cft. Ac am hynny ydyóedir. ef adaó hynn oll odrygoed arygenedyl honn. Os cft yffyd wir trugared ae trugaredeu dros yr holl weithredoed. Ac yntev góedy rydyuot yaló ypechaduryeit. Ac nyt yrei góiryon. Paham nathrugarahafód yntev órthunt óy. Drugaraóc yó duó **vrth** yrei

aadnapont eu bot yn dꝛuein. Yrei e|ennϭir adebygant eubot yn wiryon. Ac vꝛth hynny nyeilϭ yꝛ arglϭyd ϭynt megys ydyϭedir. ny thꝛugerehe di vꝛth baϭp awnel enϭired. Achannys yntev yſſyd dꝛugaraϭc. Achyf||yaϭnn. Os ef atrugarhaey vꝛth aelodev diaϭl. Agkyfuyaϭn vydei. vꝛth hynny. trugared avyd yrei gϭirion. Achyfyaϭnder yrei enϭir. Athꝛugaraϭc yϭ vꝛth yꝛ holl weithꝛedoed. ygϭꝛ atywynna yꝛ heul ar wiryon. Ac enϭir. Ac adyꝛyd glaϭ vdunt. Ac ae pyꝛth. Aoes arϭydon ygaller adnabot yrϭg da adꝛϭc. Oes. yrei gϭiryon auyd da eu kytϭybot. Ae gobeith. Ac wynebev hygar vdunt. allygeit vdunt yn echtywynnygu odaϭn. Acherdedyat araf kyfuartal. Ageireu melys gantunt orybuched eu callonnev. Yrei dꝛϭc yntev. ynn dꝛϭc eu kytϭybot ochϭerϭed ev callonnev yn wyneb t̓ſt. Ac yn annϭadal ev geireu. ae gϭeithꝛedoed. ac yn agkyfartal ychϭerthinat. yn deimlyaϭdyꝛ eu triſtit. yn annϭadal evkerdedyat. yn neillϭers yn rywyꝛ. Ar llall yn ehegyꝛ. Ar gϭenϭyn auo yn ev callonnev adyϭallant gann eireu amlϭc chϭerϭ. Omadeuir pechodeu yn anghev c̓ſt. paham yn bedydir nynhev. Med ſeint aϭſtin. pechodev yn anghev c̓ſt avadeuir ochymerir penyt yn ffyd y anghev ef. Oba ſaϭl mod ymadeuir pechodev. Oseith. parei ynt ϭy. Yngyntaf dꝛϭy vedyd. Yr eil. dꝛϭy verthyꝛolyaeth. Tꝛydyd. dꝛϭy benyt achyffes. megys y||dyϭedir. Mi agyffeſſaf ytt vy agkyfyaϭnnder Athi avadeuy ymi vy ennϭired. Petϭeryd yϭ: dꝛϭy dagrev megys ydyϭedir. gϭynn eubyt yrei agwynant. kannys ϭynt adidenir. Ypymet dꝛϭy aluſſen. megys ydyϭedir. val ydiffyd ydϭfuyꝛ ytan. velle ydiffyd yꝛ alluſſen ypechaϭt. Chϭechet. dꝛϭy vaddeu ohonam yꝛ nep awnnaeth cam ynn. megys ydyϭedir. Omadeϭch chϭi yꝛ dynyon ev camev. ychtat Ae maddev ychϭitheu. Seithuet. yϭ: dꝛϭy weithꝛedoed caryat. megys ydyϭedir. karyat agud lluoſſogrϭyd pechodeu. Beth adal kyffes. kymeint ac adal bedyd. kannys megys ymadeuir ypech-

odeu dechreuaỽl yny bedyd. ỽelle ymaỽdeuir ypechodeu gỽeithredaỽl dros gyffes. Aoes varnn. Dỽy varnn yssyd yduỽ. vn yman dros gyffes. Ar llall ydyd diỽethaf dros vraỽdyr. Ar diaỽl yn guhudỽr. ar dyn yn gamgylus. ỽna yntev ybyd yr offeirat viccar krist yn vraỽdyr. Ar dyn yn guhvdỽr. Ae gytwybot yny vrathv. Aphỽybynnac avarnner yma. ny chuhudir yno megys ydyỽedir. Nyvarnn duỽ ar argloyd dỽyỽeith yr vn peth. Ac yn lle arall ydyỽeit. O barnỽn ni arnam. ny bernnir eilỽeith arnam. Arym||haa penyt. neu alussen onnyt edeỽir ypechaỽt. megys na rymhaa nep ryỽ vedyginyaeth yiachav yweli. Ae hayarnn ymyỽn. yny tynner yr hayarnn allann. ỽelly nyrymhaant yrholl weithredoed da. onnyt ymedeỽir ar pechaỽt. kannys pỽybynnac awnel pechaỽt. ỽmae yn gaeth ybechaỽt. Ac ny dichaỽn nep rydhav caeth arall. Adal dim yrei dros wnneuthur da. Ef ageiff pob dyn tal am pob peth da orawnnelont ae yma ae yn lle arall. wynt ae caffant yny byt hỽnn. megys ydyỽedir. amy kyuoethaỽc gynt. ti agymereiſt da yndyvỽ̊t. rac llaỽ ỽynt ae caffant megys ydyỽedir. chỽi ae keffỽch ary gannvet. ỽelle ygỽrthỽynneb yhynny am pob dros awnnel dyn. ef adielir. ae yma ae rac llaỽ yn lle arall. megys ydyỽedir. Nybyd dim di dial or dros ger bronn duỽ. ỽrth hynny gỽnaet dyn vn odeu. Aeboeni ehun yman gān bennydyaỽ. Ae godef yntev ygann duỽ barnnv arnaỽ gann yboeni. Paham ykennhadaỽd duỽ yr ideỽon aberthu kyureithaỽl. pryt nat ymỽerentynt oe pechodeu rac aberthv ohonunt yr geudỽyeu. Ar deuaỽt honno adyſgeſſynt ỽy ynyr eifft pann yttoedynt yno. Ac eebrevygv y deuaỽt honno onadunt. yduc yr ar||glỽyd ỽynt dros ydiffeith ynhir oamſer. Achos arall uu pobyl yr ideỽon oed gyſcot. Ac eilun pobyl griſtonnaỽl. Ac velly yraculaennaỽl kys|gaỽt ygỽir aberth ynyr oen paſc. neu yny llo coch. neu yny boỽch. pann doeth ẏ̊ſt hagen ygỽr yſſyd wironed yrodi yvenndith. A dedyf. yteruynnaỽd ary

kyſcaϑt hϑnnϑ. Ac aeymrodes ehun yn aberth gϑahanredaϑl ydϑyn pechodeu. Pꝛyt nat anrydedei ygϑyr gynt onnyt yꝛun duϑ yny dechꝛeu. ꝑaham ydechꝛeuaſſant ϑy diϑyll ygeudϑyeu. Ef adyϑeir ymae ymabel tϑꝛ y keϑꝛi ydechꝛeϑyt hynny yn gyntaf. ef adyϑedir bot yny uchet pedeir milltir arhugeint. Ac yno ybu ybꝛenhin kynntaf oꝛ byt hϑnn uonebꝛoth yenϑ. Ac awnnaeth delϑ belo ydat. Achymell paϑb oꝛ aoed daryſtegedigyon idaϑ oe adoli. Ac ereill oymgyffelybu ac yntev awnaethant geudϑyeu yꝛ bꝛenhined avei gereint vdunt. Achymell ybopyl oe adoli megyꝛ ygϑnaeth gϑyꝛ creta yiubiter. A gϑyꝛ athenas ycycropus. Ar latinyeit y Janus. A gϑyꝛ rufein yromulꝰ. Ofuyn gynntaf aberis ygeu dϑyeu yny byt. med hoꝛas. Achythꝛeuleit aeint yny delϑeu hynny. Ac adϑyllϑyt ybopyl gān rodi attebyon vdunt agϑatϑar amdanunt. || Pale ybu babel. yny lle ymae babilon vaϑꝛ yꝛaϑꝛ honn. Aadeilaϑd ſemiramis vꝛenhines odigliſt. Aphꝛidgiſt mal ygϑꝛthϑynebei ytigliſt yꝛ tan. Ar pꝛidgiſt yꝛdϑfuyꝛ. Deudec milltir adeugein yny hyt ae let adyϑedir yvot. Adec kyfuyt adeugeint yn teϑet ymur. Adeu ϑꝛyt adeugeint achant yny vchet. Yny dinaꝛ hϑnnϑ gyntaf ydyϑedir aberthv ygeudϑyev. Ac yno ygenir yꝛ anticſt megys ydyϑedir. ovabilon yd aa ſarff alyngko yꝛholl vyt. Ae da mynet ygaruſſalem. neu ybererindaϑt arall. oed gϑell treulyaϑ yda yd elit ac ef. vꝛth anghennogyon. Pϑybynnac hagen aelei yꝛ caryat cſt gϑedy kyffeſſei yholl pechodeu ada gantaϑ odꝛef ydat ehun. neu da aenillei oe chϑys ae lauur. Ac auydei aryꝛhynt honno ymplith seint yn kymryt rann oc ev gϑedieu. Ac yn kyt gyfuran yda ac ϑynt. neu ac anghennogyon ereill yrei hynny ahoffir. Ac am wnneuthur kyfuryϑ ahynny ymolet elen. Ac edoxia. Pϑybynnac hagen ael yryϑ le hϑnnϑ yꝛ balchder. neu yꝛ keiſſaϑ clot oꝛϑac. llyma ycyfloc agyeiff ef. Nyt amgen. gϑelet lleoed tec. Achlybot eu hoffi. Pϑybynnac hagen ael ybererindaϑt. || Ar da aennillo odϑyll. Athꝛeis. vnſunut ynt

gann duỽ. Ar seint. Adyn aladhei vn map arglỽyd ygỽyd ydat. Ac adelei ae dỽylaỽ yn waetlyt attaỽ Paham nachennhadaỽd duỽ ydyn gỽedy bỽyttao vn weith. gallu bot hep vỽyt ỽythnos. Neỽyn yỽ vn oboennev pechaỽt. A dyn a greỽyt val ygallei vot yn wynnvydedic byth bei aſmynnaſſei. Agỽedy dygỽydaỽ ohonaỽ ny allaaỽd ymhỽelut onnyt drỽy lauur. Aphei na°deuei yntev neỽyn. Ac annỽyt. Ac agkymỽynnaſſei ereill ny lauuryei. Ac velle ny deuei vyth yr deyrnnas. Ac vth hynny duỽ aodefuaỽd neỽyn arnnaỽ megys ybei dir idaỽ lauuryaỽ. Agallu ohonaỽ or achos hỽnnỽ dyvot dracheuen. Adyall di hynny. Amyrethole-digyon ehun. Kannys paỽb avyd yr poen yrei drỽc. Aoes teruynn am hoedyl dyn megys naaallo vyỽ dros hynny. na marỽ kynn ohynny. Ef aoſſodes duỽ ybop dyn pahyt ydylyho vyỽ yny byt hỽnn. Ac ny dichaỽn nep vyỽ vn voment hỽy no hynny. megys ydyỽedir. ti aoſſodeiſt yteruynnev. yrei nyaallant vynet hebyaỽ. Ef adichaỽn varỽ hagen olaỽer offyrd kynn noe deruyn. Ae oe lad ac aruev. Ae ovỽyſtuileit. ae wennỽynyaỽ. Ae oe grogi ‖ Ae oe loſgi. Ae ovodi. megys ydichaỽn kyfulogỽas drỽc haedu odryc deuodev dỽyn ygyfloc ae yrru ymeith kynn or oet. Praỽ. duỽ aduc meibon yr yſrael or eifft yrodi vdunt ytir adaỽedic. Ac achos eu pechodev nys caỽſſant. namyn kynn ev dyuot yno ydygỽydaſſant oll yny diffeith. Ae pechaỽt yr braỽdỽyr poeni d|dynyon camgylus. pechaỽt onnys poena. kanys ef aoſſodet yndialỽr ennỽired. duỽ yny lle hỽnnỽ. Ae pechaỽt yr gỽaſſannaethỽyr dienydv yrei camgylus gỽedy yharcho ybraỽdỽr. Nac ef. namyn ymolchi ymaent yg|ỽaet ypechaduryeit. Beth amyrei adalyher yna yn gỽnneuthur drỽc. Ac avarnner ydihenyd. Ac yny pỽnc hỽnnỽ dyuot ediuarỽch yndunt. Aoes obeith yrei hynny. Oes vn maỽr. Kannys drỽy yboen honno aburheir megys ylleidyr yny groc. ereill aiecheir drỽy ỽediev seint. Paachos ydyſc ymeibon yn well nor hen dynyon. Am

vot euheneit yn neϭyd yndunt yna. ac yn llym ybop peth. Yrei hen obennydyaϭ welet. achlyϭet avyd pϭl yſynnϭyr. ac auyd tenev drϭy vedylyev llaϭer. Obale ydoeth yr arch yſtauen pann yttoed gϭyr babilon ynryuelu ar garuſalem. o or||chymyn yr arglϭyd y kudyaϭd Jeremias arproffϭydi ereill hi ym med moyſen. ac ynn diϭed ybyt Ely ac Enoc drϭy venegi or arglϭyd ae duc odyno hi. Adyaallaϭd yprofϭydi yr hynn ayſcriuennaſſant. dallyaſſant. paham mor dyϭyll an amlϭc ygwnnaethāt wy. ny dylyynt amgen. kannys yseiri mein aadeilant ymvr. ar lliϭyd ae hyſgythra. velle ymeſſuraϭd ypedrieirch megys lle eglϭys duϭ. ar proffϭydi oe hyſgrythur agladaaſſant ygrϭnndϭal. ar ebeſtyl oc eu pregethev adrychauaſſant yparϭydyd. arei adoeth yn eu hol wyntev oe hyſponnyat ae hyſgythraſſant. nyt oed hagen or yſgrythur namyn yr hynn ayſcriuennϭyt yveibon duϭ. ac ymae yr eglϭys yn agori vdunt pobpeth kaedic drϭy agoryat dauid broffϭyt. Ny dichaϭn ymeibon hynny gϭelet hagen na dyall odyallyant. kann nys karant. ac nys kredant. Aoes engylyon y cadϭ dynyon obop kenedyl. ac obop dinas. ymae engylyon ynbennaduryeit yn lluneithaϭ y kyfureitheu ae deuodev obop peth yn gyfyaϭn. ac agel avyd ygketymdeithas pob eneit or pann a|anuonner yr corff yn annoc idaϭ wnneuth || da yn waſtat. ac yn menegi yduϭ. ac yr engylyon yny nef yholl weithredoed. aduϭ yngϭybot pob peth. ar engylyon yn gϭelet yndaϭ yntev pob peth. Pabeth aellir yvynegi vdunt ar nys gϭyppynt. nyt oes dim amgen ovenegi or egylyon yn gϭeithredoed ni yduϭ. ac yr engylyon ereill. nochyt laϭennhav onadunt ynn duϭ oachos yn lles ni. megys ydyϭedir. lleϭenyd auyd gann egylyon duϭ am vn pechadur aϭnnel ypenyt yny byt hϭnn. Ygwrthϭynep yhynny. triſtav aſſorri awnant am yn dryc|weithredoed ni. avydant ϭy ary dayar yn waſtat ygyt arei ymaent yny cadϭ. pann vo reit vrthunt. ϭynt adeuant oe nerthu. ac ynbennaf pann ϭedier ϭynt. ac ny

byd mỏy ygodzic yn dyuot oz nef yz llaỏz. ac odyno dzacheuen noc ennyt vn voment. ac yz ydyuot attam ni velle. ny thỏyllir ỏy yr hynny oc ev gogonnyant ovyỏn. kannys ỏynt aỏelant ỏyneb ytat padubynnac yd anuonner ỏynt. Paphuryf yd ymdangoffant ỏy yz dynyon. ynfuryf dyn. kannys amvot dyn yngozffozaỏl. ny dichaỏn ef ỏelet yfpzyt. ỏth hynny ykymeraffant ỏy cozffozoed oz aỏyz val ygallo dyn ev gỏelet. ac eu klyỏet. Auyd ydiefyl yn pze||gethu ydynyon ynn waftat. Byd anneiryf onadunt ygkyfueir pob gỏyt yn tynnv yz eneiteu yn waftat ar eireu angkennadedic. ac yn menegi oe tyỏyffaỏc dzygyeu ydynyon dann chỏerthin agỏatỏar. aphóybynnac onadūt aozffo gỏiryon arnaỏ. aghel ygỏiryon hónnỏ ae bózỏ ef ywaelaỏt vffernn ygkarchar. ac ny edir ef vyth ohynny allann y amryffon anep oz feint. ae tyỏyffaỏc ỏy adyzy vn arall yny le ef. amegys ybózỏyt dyn obaradỏys am ozuot oz diaỏl arnaỏ. velle ybyrir diaỏl ygkarchar vffernnaỏl pann ozffo vn oz seint arnaỏ. Aallant ỏy wnneuthur a|aflonydỏch yznep avynnont. naallant ỏy vynet ymplith y genveint voch onny byd ygadu oduỏ. hỏyzach oll vdunt ydynyon. Cozff dyn dzỏy vedyd yffyd demyl yz yfbzyt glan. gỏedy rygyffegru ooleỏ kyffegredic achrifma. megys ydyỏedir. Demyl duỏ. glan yỏ yz hynn ayỏch chỏi. vzth hynny. ef avyd yn kyfuannhedv y demyl honn ynn waftat ae yfbzyt glan. ae vn aflan. Beth arymhaa oleỏ ydynyon gỏann. Peth maỏz. pechodeu agyffeffer. ac nywneler yz eilỏeith. neu yrei penydyaỏl avadeuir dzỏy yz ireit ‖ hónnỏ. megys ydyỏedir. Ot ydiỏ ympechodev ac yn ediuar gantaỏ. ỏynt avadeuir idaỏ. onyt ediuar. ny rydhaa dim idaỏ. nac yneb. arymhaa ediuarỏch yny diỏedglỏm. Póybynnac aanotto kymryt ediuarỏch amy bechodeu. nyt wyntỏy yffyd yn ymadaỏ ar pechodeu. namyn ypechodeu ac wyntỏy. kanny mynnant wynt yn weiffon vdunt hỏy no hynny. Póybynnac yntev auo ediuar gantaỏ owir gallonn ynn aỏyz angheu. ef ageiff

dꝛugared heuyt yna. megys y cauas ylleidyꝛ. Ac am hynny ydyϭedir. pa aϭꝛ bynnac ydotto pechadur vcheneit. ef auyd iach. Ygann ba beth ydyϭedir anghev. ygann chϭerϭed. neu ygann dameit yꝛafual gϭahardadic oꝛ lle ꝑdoeth anghev. Athꝛi ryϭ anghev yſſyd anamſſeraϭl. megys anghev ydynyon bychein. Ac anghev chϭerϭ megys vn ydynyon Jeueing. Ac anghev anyannaϭl megys yꝛ hen dynyon. Omadeuir pechodeu yny bedyd. Ac anghev yn boen am bechaϭt. paham ydaϭ anghev yꝛ etholedigyonn ϭedy ycaont vedyd. val ybo mϭy eu gobꝛϭy oodef anghev yꝛ duϭ. Peth arall yϭ onny delei anghev ybop dyn oꝛa vedydyit pẹaϭb avꝛyſſey ygymryt bedyd oꝛ achos hϭnnϭ Ac nyt yꝛ duϭ. Ac nyt || ymhϭelei neb velle yꝛ deyꝛnnas. Aduϭ avad|deuaϭd ypechodeu yny bedyd. Ac ny madeuaϭd ef poennev pechaϭt. megys ykerdynt yrei gϭiryonn dꝛϭy ffyd. Allauur da yny lyngkynt anghev ygann yuuched. Avad|deuir pechodeu yrei annvoledic yny bedyd. ꝯadeuir. namyn gϭedy hynny yſyꝛthyont. wynt aymoblygant ynyrei avaddeuit vdunt gynt. megys ydyϭedir. pob pechaϭt ar nys adefeiſti. Ac yn ol hȳny ydyϭeit. ef ae rodes ef yꝛ poennev yny dalei yholl dylyet. Paham ygat duϭ vdunt wy gafel bedyd. Arinϭedeu ereill. Ac yntev yn gϭybot ydiffygyant ϭy ohynny. oachoſ yꝛ etholedigyonn val ydyϭetpϭyt vchot ygymryt angkreifft yvꝛthunt. Paryϭ watϭar yſſyd am yr yſpꝛyt glan ny madeuir nac yma nac rac llaϭ. Annobeith myϭn penyt. kannys ynyꝛ yſpꝛyt glan yrodir madeuant oꝛ pechodeu. Ac vꝛth hynny. pϭybynnac aannobeithyo orat yr yſpꝛyt glan. Ac nyphenyttyo hϭnnϭ yſyd yn gϭatϭar amyꝛ yſpꝛyt glan. Allyna ypechaϭt ny madeuir. Ae argyϭed yrei da y llad. neu ymarϭ o anghev deiſſyuyt. Nac ef dim. kanny byd marϭ o || anghev deiſſyuyt yneb avedylyho yn waſtat amy varϭ. vꝛth hynny nac yꝛ merthyꝛv aheyꝛ|yꝛnn. nac yꝛ dꝛyllyaϭ ovϭyſtuileit. nac oe loſ|ci oflammev tan. nac oe soddi odonnev. nac oe marϭ odꝛyc dyghetuen arall.

maȣweirthaȣc vyd ger bȣonn duȣ vyd anghev yfeint ef. megys ydyȣedir. Oba anghevbynnac ybo marȣ gȣiryonn ny dygir ywironed ygantaȣ. aryȣ anghev honno ny wna dȣȣc. namyn da. kannys bethbynnac abechaȣd ef dȣȣy dynyaȣl vȣeuolyaeth. ef avadeuir idaȣ dȣȣy chȣerȣed y anghev. Ae lles yrei dȣȣc oȣwed ynhir yny gȣeliev kynn ev marȣ. na les. kannys oba anghevbynnac yboent veirȣ yndeiſſyuyt. yn dȣȣc yteruynir. kanny medylyant ymarȣ. ac vȣth hynny. gȣaethaf anghev yȣ vn pechadur. Ae dȣȣc ~~yrei~~ yrei gwiryon nachaffont ev cladu yny kyſſegyr. Nac ef. Yȣholl vyt yſſyd demyl yduȣ. kannys kyſſegrȣyt o waet kriſt. vȣth hynny bethbynnac awnneler nae cladv maes. nac ygkoet. nac ygwernn nac yn lle arall ybyȣyer ȣynt. nae hyſſu ovȣyſtuileit. nac obȣyuet. wynt aachleſſir ynarffet yȣ eglȣys yn waſtat yȣhonn yſſyd dȣos wyneb yȣ holl vyt. ae da vdunt ȣyntev ev cla||du myȣn kyſſegr. llaȣer lle agyſſegrir oȣrei gȣiryonn aglader yndunt. Ae lles yrei avo yny poenev amſeraȣl ev cladu yny kyſſegyȣ vȣth wediaȣ dȣoſtunt oeglȣys duȣ. ac ydyuot ykereint ae kedemeithon ywediaȣ dȣoſtunt. ac vch ypenn ynyȣ eglȣyſſev ac yny mynnwennoed. Ae da yrei dȣȣc ev cladv ygkyſſegyȣ. Yſ myȣ dȣȣc vdunt. ygȣafgu dȣȣy gladedigaeth arei ygȣehenir ȣynt ympell yvȣthunt dȣȣy yhaedu ohonunt. ac ef adarlleir rygladu oȣ kythȣeuleit laȣer oȣ kyfuryȣ. ac eu bȣȣȣ oȣ kyſſegyȣ ympell wynt. Pell ythwnel duȣ oȣeuaf athȣo yvȣth dȣȣc. Achȣiſt ath wnnel yn getymdeith oe egylyon ef yny nef.

Kannys toȣret anneiryfedigyon bennev yſſarff. ac ymae ereill wedy yrydadeni yny lle. ageimat oleuni yȣ eglȣys. kymer gledyf dyvonnhedic dauaȣt. athȣycha koet ygofuynnev ydȣyfi yn kyfueiloȣni yndunt megys ygallȣyf dyuot yȣ rȣyduaes yg~~ȣyd~~|bodev dȣȣydot ti. Dywet ym padelȣ ygȣnneir ygkylch yrei auo marȣ. megys ydaȣ gȣȣ pȣys ac anneiryf luoſſogrȣyd

varchogyonn gantaỽ yn erbyn ywreic pỽys. Ae dỽyn gantaỽ gann ganuev alleỽenyd. velle vrth diỽed gỽi‖ryonn ydaỽ yr angel keittỽat. Allaỽer oengylyon ygyt ac ef ydỽyn eneit gỽreic pỽys krift o garchar ycorff gann gywydolyaetheu. Acherdev. Adiruaỽr oleuni. Ac aroglev hynaỽs. plys nef. nev yyfprydaỽl baradỽys. Ae lle corffraỽl yỽ paradỽys. Ae ympale ymae. Pyt lle corffraỽl ef. cany chyuanedha yfprydoed yn lleoed corffraỽl. Lle ymae preffỽyluot yfprydaỽl yr|rei gỽynnvydedic awnnaeth doethineb tragyỽyd or dechreu yny nef daallus. yny lle ymae dỽyỽolder. Ac yd ymhoelont wynep ynwyneb. Adygit yno eneideu yrei gỽiryon. Eneidev yrei perffeith pann elont oe corffroed adygir yno yny lle. Pỽy yỽ yrei perffeith. Yrei nyt digaỽn gantunt ygorchymynnev. namyn gỽnneuthur awnant mỽy noc aorchymynner vdunt. megys ymae ymerthyry. Ar kreuydỽyr. Ar gỽerydonn. Kannys merthyrolyaeth yỽ gỽeryndaỽt. Ac ymỽrthot ar byt kanny orchymynnỽyt hynny. namyn dỽyỽaỽl gynghor yỽ. Ac am wneuthur hynny ohonunt. ymae yneidunt teyrnnas nef megys odreftadaỽl dylyet. megys ydyỽedir. pann rodho ef vn oe garedigyon ef. Ilyna dref tat yrarglỽyd. Rei orrei gỽiryon yntev annuonir oe dỽyn yrlle hỽnnỽ. || Ac ereill auyd myỽn preffỽyluaev ereill tec. Megys ydywedir. val ybo lles ac anryded vdunt ỽy. Aiechyt y nynhev. Pỽy yffyd gyfyaỽn. Yrei agwplaant gorchymynnev duỽ yndigỽyn pann el eneitev yrei hynny oe corffroed wynt adygir ybaradỽys dayaraỽl. nev yryỽ leỽenyd yfprydaỽl drỽy egylyonn kany chredir kyfuanhedv oyfprydoed ynlleod corffraỽl. Ac ymae yryỽ dynyon gỽiryon adyỽedir ev bot yn amperffeith. Aphaỽp onadunt eiffoes agaffant duỽ megys dynyon priot ỽy agaffant gỽedy bont veirỽ herỽyd ygobrynont ylleoed teckaf. Allaỽer ohonunt kynn dydbraỽt drỽy wediev feint. ac aluffennev yrei byỽ agymerir yogonnyant avo mỽy. Aphaỽp hagen wedy dydbraỽt agetymdeithockeir yr engylyon. Ac ymae

rei or etholedigyon hep perffeithyaϑ llaϑer arnunt. arei hynny aoedaffant ambenydyaϑ ypechodev. Amegys yrodir mab affureolus at ygϑas oe vaed dv. velle kennhatta engylyon da ygythreuleit ypurhav ϑyntev. Ac ny allant ϑy argyϑedu vdunt mϑy noc ahaydaffant. nev agannhyatto yfeint vdunt. Beth adichaϑn yrydhav hϑy opurdan. Offerennev. ac aṫluffennev. || Gwediev. Gweithrodoed ereill gϑar. Ac ynn bennaf ygrymhaa vdunt or gϑaffanaethaant wyntev ac ϑynt yn vyϑ gynt dros ereill. arei onadunt arydheir yny seithuet dyd. Ereill yny decuet arhugein. Ereill ym penn yvlϑydynn. Eereill ym penn llaϑer oamfer. paϑb hagen dydbraϑt avyd kyffelyb yr engylyon. Paham ygϑneir yny dydyev hynny yn vϑy noc yn dydyeu ereill. Gri. a phetϑar avyd seith. drϑy ytri ydyellir ffyd ytrindaϑt. athrϑy ypetϑar ydyellir dyn agyuannfodir or petϑar defnyd. ar eneit or teir nerth. nyt amgen. Dooſparth. allit. achϑant. ar holl amferoed adreiglir or feith niϑarnnaϑt. Ac vrth hynny ygϑneir feith nihev ypurdan mal ygaller bethbynnac abechaϑd yr eneit or teir nerth drϑy betϑar defnyd dyn yn erbyn feith rinϑed yr yſpryt glan ydilev. Yn dec arhugein heuyt ygϑneir. allyna yr achos drϑy dri dec ykyuyt dec arhugein. drϑy tri ydyellir newydedyf o achos ffyd ydrindaϑt. athrϑy dec ydyellir hen dedyf. oachos ydegeir dedyf. aredec ymis yndec niϑarnnaϑt arhugeint. Ac velle ydyellir bethbynnac abechaϑd dyn yny miſſoed yn erbyn hendedyf. || aneϑydedyf. Odyna yvlϑydynn yϑ kriſt. Amegys ydyϑedir yr arglϑyd yϑ yvlϑydynn ⸗|dagneuedus. Ymiſſoed yϑ yr ebeſtyl. krϑs yrheul yϑ yvlϑydynn. megys ydyϑedir. krϑs ylloer yϑ ymis. vrth hynny ygϑnneir purdan yvlϑydyn. megys ymadeuir idaϑ yn hynny oennyt bethbynnac abechaϑd yn erbyn ċſt heul ywironed. Ac eglϑys yrhonn yſſyd leuat yr deudeg mis. Sef yϑ hynny dyſc ydeudec ebeſtyl. Pa baeth yϑ ypurdan. Yrei ybyd purdan yny byt. megys gouudyon. acholledeu awnnel dynyon

dꝛoc vdunt. Ereill dꝛoy boeni ohonunt ehun ykyꝛff dꝛoy wylyaw. ac vnpꝛydyaw. allauuryaw. Ereill ybyd purdan ogolli ev kenedyl. ac ev da. Ereill oheint adolur. Ereill oeiſſeu bwyt. adillat. Ereill oodef anghev chwerw. Gwedy anghev ybyd purdan yꝛ eneit. ac ooꝛmod gwꝛes ytan ac o ooꝛmod kyꝛuachedigaeth oeruel. ac oryw genedyl boennev ereill. amwy yw yboen leiaf ohonunt noꝛ boen vwyhaf aallei dyn yny byt hwnn yveddylyaw. athꝛa voent hwy yny poennev hynny. Gweithev yd ymdengys engylyon nev ſeint ereill vdunt ygwnaethant wyntev anryded vdunt. ac wynt ynvyw yny || byt. ac avyꝛryant awel nefawl. ac aroglev hynawſ arnunt. nev ryw solanſ yynyvoent ryd yvynet yꝛ neuad nychymer vn mān yndi. Ym paryw furyf ygoſſodir wynt yno. Ynfuryf ycoꝛffoꝛoed ybuant yma. ac ef adywedir amy diefuyl yrodir vdunt coꝛffoꝛoed oꝛ awyꝛ oe poeni yndunt. Pꝛyt na synnyo coꝛff dim. ac naallo gwneuthur dim dꝛowdaw ehun eithyꝛ awnel yꝛ eneit dꝛowdaw megys dꝛoy beiryant. Paham ykyfuyꝛgollir ef. pann ryuelo dynyon arygelynnyon. wynt adiſtrywyant ev hadeiladev yn gyntaf. nev ae lloſcant. ac odyna ydiueir yperchennogyon megys ydoluryant ogolli ev da. ac oboeni ev kyꝛff. Ycoꝛff weithon yſſyd preſſwyluot yꝛ eneit. ac am dꝛemygu ohonaw ykreawdyꝛ ydꝛiſtrywir. ac ylloſcir ygyt ac ef. ac vn ynt kannys bethbynnac awneler yꝛ eneit. ef adywedir ywneuthur oꝛ coꝛff. ac vꝛthhynny yawn yboeni ygyt ac ef. Pa ſawl eneit adoant yꝛ nef. Yſawl adꝛigyaſſant yno oengylyon. Da digawn yd attebeiſt ymi amhynny. Dywet ti ymi. Padelw ygwnneir am vynedyat yrei dꝛoc. Pann dꝛanghont ydeuāt ykythꝛeuleit ygyt yn heityeu. aphꝛyſtellach vawꝛ gantunt. || yn aruthyꝛ eu gwelet. ac yn dechꝛynnedic ev gweithꝛet. ac yna ykymhellant yꝛ eneit oꝛ rac kadarnn boen yvynet allann oꝛ coꝛff ae dynnv gantunt yn greulawn ybyꝛth vffernn. Pa beth yw vffernn. nev pyle ymae. Dwy vffernn yſſyd. yꝛ vchaf. ar iſſaf.

Yr vchaf yſſyd yny rann iſſaf or byt honn. Ac yn gyſlaonn oboennev. kanys yno yd amylhaa diruaor wres. Ac ocruel maor. anewyn. Aſychet. Ac amrauael dolur coraff nev afulonydoch medol. megys ovyn achevilyd. Ac amhonno ydyoedir. Doc varglóyd or carchar vyeneit i. Sef yo hynny vymyoyt. vffernn iſſaf. lle yſprydaol yo yny lle ymae tan anniffodedic. Ac am hynny ydyoedir. ti adugoſt vyeneit i o vffernn iſſaf. Ac ydan ydayar ymae. Amegis ykledir corffororoed pechuraduryeit yny dayar. velle ycledir eneidyev yrei droc yn vffernn ydan ydayar. megys ydyoedir amy kyfuoethaoc ef agladoyt yn vffernn. Ef adarlleir bot ynn vffernn nao poenn goahannredaol. Pa rei ynt oy. kyntaf yo tan. Agoedy ydennynnho vn weith ny diffodei yr boro ymor yn gobyl arnao. Achymeint yo ragor ywres rac an || tan ni ~~vrth lun ytan~~ agorres an tan ni. vrth lun ytan aryparet. Ar tan honno alyſc. Ac ny oleuhaa. Yr eil poen yo oeruel annyodeiuyaodyr. ac adyoedir amdanao pei byrit mynyd odan yndao yd aei yn vn iaen. Amydoy boen hynny ydyoedir. yno ybyd wylyao. Achrynnv danned. kannys ymoc agyffry yllygeit ywylao. Ar oruel abeir yr danned gry|nu. Ytryded boen yo. pryfet annvaroaol oseirff adreigev aruthyr o olóc Achoibanat. Ac eu byoyt yny flām megys pyſcaot ynn nofyao yny dofuyr. Ypetuared poen yo derewant. Aniodeifuyaodyr. Ac nyt oes boen aaller ychyffelybu yhonno odrueni. Ybymet yo dyrnnodev ydieuyl yn kurao megys yrd yn kurao hayarnn. Yhoechet boen yo. tywyllóch. Ageffir lloneit doylao ohonao. megys ydyoedir. dayar ytyoyllóch yo hi. lle nat oes vn vrdas namyn aruthred tragyoyd yny gyfuannhedu. Seithuet yo. kewilyd rac poennev. kannys yno ybydant amlóc ybaop oll yweithret. Ac ny ellir eu kudyao. Yr wythuet yo. Aruthret goelet ydieuyl. Arſeirff Ardreigev. Achann wrechyon ytan ygoelant oy. wyntev ar germein truanhaf gantunt || Ac yn vdao Ac wylao. Ac yn ymffuſt. Ynaouet boen

yϭ. ꝁadwynev tanllyt yn rϭymϭyaϭ yꝛholl aelodeu. Paham ydiodeuant ϭy yſaϭl dꝛueni hynny. Am wellygyaϭ ohonunt ygketemeithas naϭ rad yꝛ egylyonn. ꝁyuyaϭn oed eu poeni wyntev oꝛ kyfuryϭ naϭ poen hynny. kannys yꝛrei aymloſges yman odan cam chwant. ꝑaϭn yϭ ev lloſci wyntev yny tan hϭnnϭ. Ar neb aſychaϭd yma ooeruel dꝛycyoni. yaϭn yϭ ev kyꝛuachu yno oboennedic oeruel. ꝁannys ef adyϭedir odieithyꝛ owres ytan yn gynnwynnet ar hayarnn ynyꝛ Aelϭyt. Ac ynreϭi oveϭyn megys pibonϭy. nev iaen ygayaf. val ydyϭedir. ꝏynt Agerdant odyfred goꝛmod ywres goꝛmod. Ar nep ybu gynghoꝛuynt. Achas gantunt yma. megys pꝛyuet yn knoi. dylyedus yϭ bot pꝛyuet ynev hyſſu wyntev yno. Ac am digrifuaav ohonunt yma odꝛeϭaϭnt godineb. ꝁyuyaϭn yϭ bot dꝛeϭant yn ev poeni yno yn agarϭ. Ac am namynnyſſant kymryt coſp. na phoen gyt adynyon yma. ꝟrth hynny yffuſtir ϭyntev. Ac yſgyꝛſſev yno hep oꝛffϭys megys ydyϭedir. paraϭt yϭ ~~ypoennev~~ ybꝛodyev yꝛ gwatϭarϭyꝛ. ꝑguraϭ ac yꝛd kyꝛff || yꝛ ynvydyonn. Ac am garu ohonunt tyϭyllϭch pechodeu yma. Ac na mynnyſſant dyuot yoleuni c̓ſt. ꝟꝛth hynny ycaffant ϭy tyϭyllϭch aruthyꝛ yndaϭ oe poeni. megys ydyϭedir. nywelant oleuni yndꝛagyϭyd. Ac am wellygyaϭ ohonūt kyffeſſu ypechodeu ny bu gewilyd gantunt ygϭneuthur. ꝟꝛth hynny ynoethir wyntev yndꝛagyϭyd ybaϭp yꝛ keϭilyd. Achythrud yno. Ac am na mymyſſant welet da nae glyϭet yma. yaϭn yϭ eu kyfuleϭni yno odꝛuan weledigaeth. Ac aruthyꝛ glyϭededigaeth. Ac am dꝛoſſi ohonunt ar bop pechaϭt mal ygilyd. teilϭg yϭ rϭymaϭ pob aelaϭt vdunt Achatϭynnev tanllyt yno. ac ϭynt adamunant aghev Ac aghev affy yvꝛthunt. Padelϭ ygoſſodir ϭynt yno. Ac eu pennev y waeret. A hynny gefuynev ar ytraet yvyny. Affoennev obop parth vdunt. ac yny kylch. Och eni dyn eiroet gann yboeni velle. Beth awyly di. beth aly|yngky di dydagreu. Diaϭl ehun ae aelodeu adiodeuant

hynny. Pϭy yϭ yaelodev ef. Yrei balch. Arei kyghoꝛuynnus. Ar tϭyllϭyꝛ. Arei agkyϭir. Arei glϭth. Armeddϭeint. Ar godyon. Arei aladho callanned. Areu kreulon. Arei ffyꝛnnic. Ar herϭyꝛ. Ar lladꝛon. Arei budyꝛ. || Ar kebydyonn. Arei Atoꝛro ypodaſſev. Arei geuaϭc. Arei annudonul. Ar gϭatϭarϭyꝛ. Ar gogannϭyꝛ. Arei aannuun. Ar kayantachϭyꝛ. Ogodiϭedir ϭynt yny pynckev ꝟ|hynny. ϭynt aant yꝛ poennev adyϭetpϭyt vchot. hep ymchϭelut byth dꝛacheuen. Och aϭyl yrei gϭiryon wyntev. Yrei gϭiryon aϭelant yrei dꝛϭc yny poennev megys ybo mϭy yllewenyd am ydiang. Arei dꝛϭc kynn dydbꝛaϭt awelant yrei da yny gogonyant megys y bo mϭy eudolur. Ac am ebꝛeuygv ohonunt gϭnneuthur yda. gϭedy dydbꝛaϭt yrei da awyl yrei dꝛϭc yny poennyev. Yrei dꝛϭc hagen ny welant ϭy yrei da ohynny allann vyth. Adolurya yrei gϭiryonn owelet ev poeni ϭynt velle. ꝟyt gϭelo ytat ymab. nev ymab ytat. yny poennyev. nev yvam yverch. nev yverch yvam. nev ygϭꝛ ywreic. nev ywreic ygϭꝛ. ny doluryant. namyn dꝛigrif vyd gantunt eu gϭelet. val ymae digrif gennym nynhev welet ypyſcot yny donn. megys ydyϭedir. llaϭen vyd gϭiryon pann welo dial ypechodeu. Awediant ϭy dꝛoſtunt. Yn erbyn duϭ oed vdunt pei gϭed|dyynt dꝛos yrei emelldigedic. vꝛth hynny. || vn vnolder ynt aduϭ megys yreigbod vdunt yvꝛodyev ef ympobpeth. Ac vꝛth hynny. llaϭen yϭ gantunt eu gϭelet ϭy velle. Ympavffernn yd yoed yrei gϭiryon kynn dyuot ꝟriſt. Ynyꝛ vchaf yn lle kyuagos yꝛ iſſaf mal ygallei pob rei gϭelet ygilyd. Arei aoeddynt ~~ynyꝛ iſſaf ev bot~~ yno kanny bei boen arnunt. ef awelit vdunt ev bot yny vffernn oachos vdunt ev bot ynwahannedic yvꝛth ydeyꝛnnas. Ac ef awelit yrei aoeddynt ynyꝛ iſſaf ev bot wynt ymparadϭyſ. Ac odyna yd erchis ykyfuoethaϭc y lazar bϭrϭ d~~e~~ꝟfnyn oꝛ dϭfuyꝛ arnnaϭ. Pa ryϭ boen aoed arnunt ϭy yno. Tywyllϭch ehun megys ydyϭedir. Goleuni adyuu yrei aoedynt yn kyfuanheddv teyꝛnnas kyſcaϭt aghev. Ac ereill ymyϭn

poennyev. vrth hynny ydoeth duo pann anet yvchaf vffernn yrydhav yrei yd oed gythreul yny llethu. Odyna pann vu varo ydyfsgynnaod yvffern issaf ybrynv ykeith ygann ygelyn kreulaon megys ydyoedir. Arch di yrei yssyd ygkarchar vynet ymeith. Ac yrei yssyd yny tyoyllóch. yn dangos ymae ef. pvot ynn galo yrei aoed yny poennyeu yn garcharoryon. Ac yn dyoedut bot ylleill yn tyoyllóch. A brenhin ygogonyant ae gollyngaod. ac || ae duc oynt y leoenyd ef. Ae ymadnebyd yr eneidev yno. Eneityeu yrei goiryonn aadnabydant yr holl rei goiryonn oneno. Achenedl. Ac ev gobroyon megys pei bydynt eiroet ygyt. Ac wynt aadnabydant eneiteu yrei droc yn gymeint. Ac ygoddant py achos ymae paop onadunt yno. Arei droc aatwaynant yrei droc. Ac awdant enweu yrei gwynnvydedic val ygoybu ykyuoethaoc enweu euream alazar. Awediant oy yreneitev dros ykarant. Yrei goiryon aweddiant dros yrei agarassant ynyr argloyd. neu dros yrei aaloei arnunt oe diffryt rac droc. Ac oe rydhau obrouedigaeth ybyt. Ac oe hemendao odydynt ygkyfueilornn megys ydelynt oe kytymeithas ar hynt. Padelo ygoediant yo. Eu damunet yo ygoedi kannys bethbynnac adamunont oy ae caffant yn diannot. Ae goedi wyntev yoprefentyao ygrift poennev ycorff. neu yda awnnaethant yrdao. Ac eissoes ny wediant oy dim onnyt agennattaho duo vdunt. Ac ogoediynt yn amgen ouer vydei vdunt. Aytdynt oy yny kyfulaon lewenyd. Nac ydynt. namyn megys dynyon awahodit ywled auydant laoen. pann delont am eu derbyn goualus. am yket||emeithonn yntrigyao. Pann delont wy hagen ygyt ybyd moy eu llewenyd. velle ymae eneideu yfeint yr aor honn yn llywenhav yny gogonnyant. Ac yn hir ganntunt amdanam ninhev. Aphann gymeront ev corfforoed adyuot paob ygyt. yna ykymerant ev kyfulaon leoenyd. Pa vn yo yty duo. ar prefforyluaethev llaoer. Oy duo yo goelet duo dat holl gyuoethaoc. Ac yny goelet honno y llyoennycha yfeint

megys ymyon ty yrreffoyluaev ar kyfuannhedev yo amrauaelon loytheu. Athaleu dros ygobroyev. Awybyd yr eneitev yr hynn awneler yma. Yr eneitev kyfuyaon awybydant pob peth or awnneler. Yrrei hagen yffyd yny purdan nys godant onnys menyc engylyonn nev yfeint vdunt. Arei yntev yfyd yn vffernn nyt moy ygodant beth yffyd yma. noc ygodam nynhev beth awnneler yno. megys ybu gynt amy prophoydi. rei ohonūt awybuant laoer obetheu. Ar nywybu ereill. uelle ymplith yrei drooc ymae rei aodant ypethev nys goyr ereill. kanny wybydant oy pob peth. Ahynny avenegir vdunt yn doyoaol. nev avenyc dynyon avo maro vdunt. || Ac adelont yno. Aallant oy ymdangos pann ymynnont nev yr neb ymynnont. nac yn goylyao ybont nac yn kyfcu. yrei yffyd ynypurdan hagen nyt ymdangoffant onnys kennyatta engylyon vdunt ygeiffao yrydhav. neu yvenegi eulleoenyd oeketymdeithon am yrydit. Yrei hagen yffyd yn vffernn ny allant oy ymdangos yneb. Ac ogoelir oynt yn ymdangos weithev nac yn hun nac yn dieithyrhun. nyt oynt oy vydant. namyn dieuyl yny rith. Ac oynt arithyant ygofged engylyon da ydoyllao dynyon. Os oyntev hagen adāoeinha ymdangos ohonunt ynwir. oobroy fant vyd hynny. megys yd ymdangoffes eneit ylleidyr yvartin ynylle ydiftryoaod yr allaor. nev yr dyfc megys yd ymdangoffes yr eneit yfeint benet yn rith Agkyngyl Aphenn. Allofcorrn Affen idao. Ae ganaol yn arth. Ac yndyoedut vot yny lufgao nos adyd ar drraos lleoed adryfoch. Ac yny dioed yllyngkit yg krochan vffern. Ympa furyf yd ymdangoffant oy. Yn furyf dyn gann gymryt corff or aoyr. Obale ydao breudoydon. Ydao weithev ygann duo. pann vannacker peth adel rac llao. megys || ymenegis yIosep droy yffer. Ar fygynnev ybydei arglōyd aryvrodyr. neu heuyt pann dyfger peth angkrenreit. megys ydyfgoyt yIofeph arall fo yr eifft armab ieffu. rac herot. Gweitheu ereill ygann gythreul pann wnneler peth

dybꝛyt ygeiſſyaϑ lleſteiryaϑ da megys ydarlleir yndiodeiueint yꝛ arglϑyd. val yd ymdangoſſes dieϑl ywreic pilatus yerchi idi na dienydit ieſſu. ꝁannys ef awyd|dyat ycollei ef yveddyant ohynny allann. Gϑeitheu ereill ygann dyn ehun megys ~~yd~~ yd ymdengys idaϑ dꝛϑy yhun yꝛ hynn aϑelo nev aglyϑho. neu avedylyho odieithyꝛ yhun. Benndigedic vo geir duϑ avenegis ymi yſaϑl gyfurinnachev ahynny dꝛϑy dyenev tithev.

Pei beiddϑnn .i. yofuyn yꝛaϑꝛhonn mi avynnϑn glyϑet amyꝛ antikriſt. ynllaϑen. yꝛ antikriſt ymabilon vaϑꝛ aenir obutein ogenedyl tan. Ac agyfuleϑnir ogythꝛeulyaeth ygkroth yvam. Ahudolyon ae magant yg koziaim. Ac auyd arglϑyd ar yꝛholl vyt. Ac adareſtϑng holl dynyaϑl obetϑar mod idaϑ. Yn gynntaf yd yſtϑng ybonedigyon ooludoed yrei auyd amyl idaϑ. ꝁannys pob ſϑllt kudyedic auyd amlϑc idaϑ. Oꝛeil || mod yd yſtϑng ytlodyonn idaϑ rac yofuyn kannys ykreulonder mϑyhaf awnna ef yꝛneb Agretto yduϑ. Oꝛ trydyd mod. ef atϑyll Ac adareſtϑng yꝛ yſcolheigyon idaϑ oe doethineb Ae huolder. ꝁannys ef awybyd yꝛholl geluydodeu. Ar yſgrythur yn vyuyꝛ. Oꝛ petweryd mod. ef adϑyll ykreuydϑyꝛ. o arϑydon. Agϑꝛthyeu. ꝁannys ef awnna anryuedodeu arneigus megys peri tan onef yloſci rac yvꝛonn ef yneb auo yny erbyn. Achyuodi ymeirϑ yrodi tyſtolyaeth idaϑ. Ae kyuyt wyntϑy yntev yn wir. nac ef. namyn kythꝛeul oe dꝛycweithꝛedoed Agyꝛch ymyϑn coꝛff dyn emelldigedic. Ac aarϑein hϑnnϑ a|amdanaϑ. Adyϑedut dꝛϑydaϑ megys ygϑelit yvot ynvyϑ herϑyd ydyϑedir. Geuaϑc vyd yholl ϑeithꝛedoed yny holl wyꝛtheu Ae arϑydon. Ac ef adeila oneϑyd hen gaeruſſalem Ac yno yd eirch yadoli yn wir duϑ. Ar Ideϑon adoant obop mān oꝛ byt oe derbyn yn anrydedus. Ac obꝛegeth Ely Ac enoc. Aymchϑelant ygriſtonogaϑl greuyd. Aphaϑp hayach onadunt aodeuant kreulaϑn verthyꝛolyaeth. Ympa oe~~d~~t ydaϑ yrei hynny. Ynyꝛ oet ykymerϑyt ϑynt oꝛ byt hϑnn. Ar

antic̓ſt || Ae llad ϭynt. Ac ef auyd medyant yꝛ holl vyt yn eidaϭ ef teir blyned ahanner. Odyna ef Adynn ybepyll yvynyd oliuet yymlad arei gϭiryon. ef adyϭedir ybyꝛrheir ydydyev yna o achos yꝛ etholedigyon. Auyd byꝛrach ydydyeu hynny yna noc yꝛ aϭꝛ honn. kyhyt yϭ ydydyeu yna ac yꝛ aϭꝛ honn. Megys ydyϭedir. ef aweſtetyf ydyd mal yllunyeitheiſti. namyn ef adyϭedir byꝛrhav ydyd amvot ynvyꝛr yꝛ amſſer. kannys teir blyned ahanner ygϭledycha. ef adyϭedir Ac agredir bot ynllei coꝛffoꝛoed ydynyon yna noc aϭꝛhonn. megys ymae llei yꝛ aϭꝛ honn noꝛ rei gynt. Beth avyd gϭedyhynny. ef aedeϭir deugein nihev ybenydyaϭ yꝛ neb adygϭydaϭd. nac ovegythyev nac oe dϭyllaϭ. odyna nywyꝛ neb pa dyd vo dydbꝛaϭt. Beth yϭ ycoꝛnn diϭethaf. pann rodes yꝛ arglϭyd ydedyf yny mynyd. ef aglyϭit llef ycoꝛnn. velle ykymer engylyon kyꝛff oꝛ aϭyꝛ. achyꝛnn ygyhoedi yvꝛaϭt gyhed. megys ydyϭedir. ef agan ygoꝛnn. Ac eilϭeith ydyϭeit. ef adifulanna ev cof ϭy ygann yſein. Ac yn vchel ydyϭedant kyfuodϭch ymeirϭ. megys ydyϭedir hanner nos ydaϭ yllef. Ac aryꝛaϭꝛ honno ennyt ytreϭit yꝛ amrant dꝛos ygilyd || ykyuyt yꝛholl veirϭ adꝛϭc ada yvyny. Pa vn yϭ ygyuodedigaeth gyn~~ta~~taf. Megys ymae deu anghev. velle ymae dϭy gyuodedigaeth. vn yꝛ kyꝛff. Ac arall yꝛ eneideu. pann becho ydyn ybyd marϭ yꝛ eneit. Ac ymadaϭ ohonaϭ a duϭ yny vyϭyt. Ac yny coꝛff megys yny bed ycledir. pann ymhϭelo hagen dꝛϭy benyt At duϭ. ykyuyt yn vyϭ megys o aghev. Achyuodedigaeth yſſyd yꝛ kyꝛff. Pa dyd. Yn dyd pa|aſc ehun ynyꝛ vn aϭꝛ Ac ykyuodes c̓ſt oveirϭ. Auyd neb yna. Byth. kynngyfulaϭnet odynyon Ac ymae hediϭ. Ac yn llauuryaϭ megys yꝛaϭꝛhonn. Rei yn eredyc. creill yn moꝛϭydaϭ Ereill yn adeilat. Ereill yn gϭnneuthur petheu ereill. Beth auyd yrei hynny. Pann gyuotto yrei gϭiryon engylyon ae tynn ϭyntev yꝛ aϭyꝛ yn erbyn c̓ſt ae etholedigyon. Ac avont vyϭ Adyfuynnir yno ygyt. Ac yny tynnedigaeth hϭnnϭ ybydant veirϭ. Ac ydaϭ yheneideu

yndunt dꝛacheuen yna yꝛ aϭꝛhōno. Ac velle ydaruu yveir. A Jeuan eboſtol. Meir gϭedy ymarϭ. Agymerth ychoꝛff. Ac aaeth yꝛ nef. A Jeuan adyꝛchafuϭyt yny goꝛff Ae eneit yvynyd. Ac ynhynny ycredir yvarϭ. Ac yny lle yvyϭ dꝛacheuen. Yrei dꝛϭc || yny kynnϭꝛyf hϭnnϭ auydant veirϭ. Ac yny lle ydhatvyϭant. Ahynny yϭ barnnv byϭ ameirϭ. Agyfuyt yrei auuant veirϭ yny mamev. Yſaϭl agymerth yſpꝛyt buchedaϭl agyfuodant. Pa oet pa veſſur. Yn oet degmlϭyd arhugeint na chynt no hynny na gϭedy ybuant veirϭ. Ef adamϭeinha weithev yvleid yſſu dyn arydꝛoſſi kic ydyn yngic yꝛ bleid. Ac yſſu o a|arth ybleid. Ac yſſu oleϭ yꝛ arth. Padelϭ ykyuodei ^ yrei hynny. Yꝛ hynn auu yn gic y dyn agyuyt. Ac aberthyn arybϭyſtuil Adꝛic yny llaϭꝛ. kannys ef awyꝛ wahanu yneb awybu wneuthur pob peth odim. vꝛth hynny na bϭyſtuileit na phyſcaϭt. nac adar ae hyſſo. paϭb affuryfheir yny gyfuodedigaeth honno mal nachollo vn blewyn oewallt. Aymchϭel ygϭallt ar ewined oe lle ehun dꝛacheuen. nev avydant ohynny dybꝛyt. Nyt oes gallu dyall. Aymhϭelant ϭy ynyhen lle gynt. namyn megys krochenyd adoꝛro lleſtyꝛ neϭyd gantaϭ. Ac awnel oꝛ vn pꝛid hϭnnϭ vn arall hep yſtyꝛyaϭ pale idaϭ Auu gluſt. pale auu waelot idaϭ. velle yffuryfhaa duϭ oꝛvn defnyd coꝛff anhebic yaϭn yꝛllall kannys pell yvꝛthaϭ vyd pob peth dybꝛyt gϭān. Ac agos idaϭ pob peth kyfuyaϭn. Athec. kanys || duϭ adichaϭnn atgyϭeiraϭ pob aelaϭt yny le. Beth amyꝛrei ~~ybu~~ ybu yma dev benn. nevϭy no dylyet oaelodeu ereill. neu gulyon nev ynvꝛeiſſon. Ae val hynny y kyuodant ϭy. Pϭybynnac yma ybu dev benn idaϭ. deu goꝛff agyuyt idaϭ. Ac eneit ympob coꝛff. Ac ny byd dim nac Annϭedeid na dybꝛyt arnaϭ. kannys hollyach achyfuan vydant. Achyuyaϭn Achyfulaϭn obop tegϭch. Beth aſynnyy di amyꝛrei erthyl aberthyno ar hat ytat yny tat ykyuyt. Ac aberthyno

^ ydyn

yꝛvam yny vam ykyuyt. Paryϭ goꝛffoꝛoed avyd yndunt ϭy. rei anuarϭaϭl dilϭgyꝛ Agloyϭach noꝛ gϭydyꝛ gϭynn. Auyd yꝛ ſeint. Yꝛ rei dꝛϭc ybyd kyꝛff anuarϭaϭl heuyt dolurus oanghev hep teruyn byth. allygredic vyd. A hynny pob ryϭ boen arnunt ny ellir ev treulyaϭ. Athyϭyll anghev vdunt. Pa aϭꝛ ybyd yuraϭt. hanner nos. yꝛaϭꝛ ydiſtryaϭd yꝛ angel yꝛeifft. Ac yd yſpeilaϭd yꝛ arglϭyd vffernn ynyꝛ aϭꝛ honno yrydhaa yntev yꝛ etholedigyonn oꝛ byt hϭnn. Pa delϭ ydaϭ yꝛ arglϭyd yꝛvꝛaϭt. megys pann gyꝛcho amheraϭdyꝛ dinas. ydygir oe vlaen ygoꝛon. Ac arϭydon ereill megys yd adnaper dꝛϭy yrei hynny ydyuodyat. velle ydaϭ criſt yꝛvꝛaϭt yny ffuryf ydyſgynnaϭd. || A holl radev yꝛ engylyon ygyt. Ar engylyon yndϭyn ygroc oevlaen. Ac yndeffroi ymeirϭ olef Ac ogoꝛnn ydyuot yny erbyn. Ar holl defnydyant agyffroant oǵymeſtyl ganndeiraϭc otan. ac oeruel obop mān. megys ydyϭedir. Yꝛ holl vyt aymlad dꝛoſtaϭ yn erbyn yꝛynvydyon. Ac yglynn ioſaphath ybyd yvꝛaϭt. Yn emyl mynyd yn waſtat ybyd glynn. Glynn yϭ ybyt hϭnn. amynyd yϭ ynef. vꝛth hynny yny glynn. Sef yϭ hynny yny byt hϭnn ybyd yvꝛaϭt. nyt amgen noc ynyꝛ aϭyꝛ yny lle ygoſſodir yrei gϭirion megys deueit ardeheu criſt. Arei ennϭir megys mynnev arytu aſſeu. Ac ytu dehev yvynyd yny ogonnyant. Ac oꝛ tu aſſeu yϭ ywaeret yny dayar. arei gϭiryon adyꝛcheuir yꝛ goꝛuchelder odʉϭy aſgell caryat. megys ydyϭedir. ꝑseint agymerant adaned megys eryꝛot. Yrei ennϭir ayyſtyngir ywaͤet yꝛ llaϭꝛ obϭys pechodeu yglynnaſſant vꝛthunt oc evholl gallōn. Ym pa furyf yd ymdengys yꝛ arglϭyd yno yꝛ etholedigyon. yny ffuryf ybu yny mynyd. Yrei ennϭir yd ymdengys ynyffuryf ydibynnaϭd yny groc. Auyd ygroc yno. nyt amgen noꝛ pꝛenn ydibynnaϭd yꝛ arglϭyd arnnaϭ. || na uyd. namyn goleuni ar uod ygroc. gloy̆ϭach noꝛ heul. Paham y̆barnnv ymab. am vot yngyfuyaϭn yꝛ neb y gϭnnaethpϭyt yſarhaet idaϭ kymryt yaϭn kytboet ytat ar yſbꝛyt glan yn kyt

lauuryaϑ ac ef. Aoes yno eiſtedua idaϑ yntev yeiſted yndi. megys ydyϑedir. Ef aeiſted ar eiſtedua yvedyant. Criſt aſeif yymlad dꝛos ywreic boϑys. Ac gϑedy ygoꝛchyuycco yelynyon. Achymryt ywreic bǫϑys attaϑ. ỵd eiſted ef yny veddyant. Sef yϑ hynny. dynyolaeth yn goꝛffϑys ymyϑn dϑyϑolder. Ac eiſſoes ar yꝛ eiſtedua yϑ peri oe eglϑys oꝛffϑys oe holl lauur. Ac eiſſoes kannys ymdengys dyn yno. ef agredir eiſted ohonaϑ val bꝛaϑdϑꝛ ar eiſtedua agymero oꝛ aϑyꝛ. Auyd eiſteduaeu yꝛ ebeſtyl. megys ydyϑedir. chϑi aeiſtedϑch ar deudec eiſtedua. Ykytϑybot ϑy vyd yheiſteduaev ϑy. yny rei gϑedy goꝛchyuygu ybyt. Ae wydyeu. megys budygolyonn ygoꝛffϑyſſant ynyheiſteduaev Ac ef awelir eiſted ohonunt ar eiſteduaev oꝛ awyꝛ. megys ydyϑedir. ϑynt aeiſtedant yny vꝛaϑt. ar yꝛ eiſteduaeu. Pa ffuryf ybyd yvꝛaϑt. kymyſgedic ynt yꝛaϑꝛhonn adꝛϑc ada. Ac ef adebygir bot ynda yrei dꝛϑc. Abot yn||dꝛϑc llaϑer oꝛ yſſyd da. yna hagen ygwahana yꝛ engylyonn yrei da yvꝛth yrei dꝛϑc. megys ygraϑn yvꝛth ypeiſϑyn. Ac yna ygϑehenir yn bedeir grad. vn oꝛ rei perffeith yvarnnv ygyt aduϑ. ar yꝛ rei ereill. Arall oꝛrei gϑirion awnneir yn iach dꝛϑy yvarnn. Ytrydyd oꝛrei ennϑir aant ygkyfuyꝛgoll heb varnn. Petϑeryd oꝛ rei dꝛϑc aant yngkyuyꝛgoll dꝛϑy varnn. Pϑy ynt yꝛrei avarnnant. Yꝛ ebeſtyl. Ar merthyꝛi. Amyneich. Agϑerydonn. Padelw ybarnnant ϑy yrei gϑiryon. Dangos awnnant bot ohonunt vꝛth eu dyſc. ae hangkreifft. Ac vꝛth hynny teilϑg ynt yꝛ deyꝛnnas. Pϑy yϑ yrei avernnir. ỵrei awnnaethant weithꝛedoed ydꝛugared yny deduolaf bꝛiodas. neu abꝛynnaſſant ev pechodeu obenyt. Ac aluſſennev vꝛth ^ hynny ydyϑedir. Dowch chϑi yrei benndigedic yteyꝛnnas vynn tat .i. kannys pān uu neϑyn arnnaf. chϑi arodaſſaϑch ym vwyt. Ac velle yrif ef yꝛholl weithꝛedoed ydꝛugared. Adyϑedir hynny osein geireu. Pann vo c̓ſt yno yn ymdangos yn dyn. Ac wynteu yn

^ yrei

ykyrff yn feuyll. ef aellir credu ymae geireu auyd yno. Achyt bo amlοc ybaop drοy pa obrοy || ykyfuyrgollir. neu yd yiecheir drοy ygeiryeu hynn ynvοyhaf ydann goffir yni. Paham yd ieichir wynt nev padelο ybernnir. Yn llys yry ef ygwyr. yrei teilong hynny. Poy aant ygkyfuyrgoll hep varnn. Yrei abechaοd hep varnn. megys pagannyeit. Ac Jdeοon auuant gοedy diodef ċft. kannys angkret uu keitwadaeth eu dedyf οynt gοedy diodeifeint ċft. Awyl yrei hynny grift. Gοelant yr drοc vdunt. megys ydyοedir. wynt aοelant yr honn avrathaffant. kannys yr holl rei enοir agytffynnyaffant am anghev yr arglοyd. Paham ydyοedir amdanunt οy. na chyuyt yrei ennοir ynyvraοt. Ny damweina vdunt οy eu barnnv yno. megys ygwnnaethant yma. am danadunt οy ydyοedir. Oi ae gosfody wynt megys kynne dan ger bronn dyοyneb dy. Poy avernnir ac aant ygkyfuyrgoll. Jdeon. abechaffaant ynerbyn ydedyf kynn dyfot ċft adryckiftonogyon awellygyant ċft || oe drycweithredoed. vrth yrei hynny ydyοedir kilyοch yοrthyf yrei emelldigedic. kanny rodasfaοch ym vοyt pann uu neοyn arnnaf. nadiaοt ym pann uu fychet arnaο. Ac velle ambop vn ohonunt val ylleill ydyοedit. Ac or geireu hynny ydangoffir yni paham ykyfuargollir οynt pann yο amdremygu ohonunt prynv ev pechodev oe haluffennev. Agοybyd di nadyοeit ef. doοch chοi yrei benndigedic. Ac eοch chοi ami achemelldigaf. Namyn doοch chοi yrei bendigedic. Ac eοych chοi yrei emelldigedic. Poy yntev aemelldigaοd yrei hynny. neu aymelldigaοd ylleill. Yr yfbryt glan beunyd drοy enev ketymeithon. Ac engylyon avenndicka yr etholedigyonn. Megys ydyοedir. Benndigedic yοch ygann yr arglοyd. Ac eilοeith ydyοeit. benndith yr arglοyd arnnaοch. Arei drοc ay ymelldicca drοy eneu paοb. megys ydyοedir. Emelldigedic ynt yrei agilya yοrth dygymynnedieu di. Padelο ybarnn yfeint οynt. Dangos awnnaethant oe gobrοyeu na vynnaffant gannlyn ygοeithredoed

oy. nac geireu. ac vrth hynnybot yn teilong ypoeni. arei hynny agynnhyrua yr arglóyd ar lit. athan e|ellóg. Auyd ynyr arglóyd ae llit. ae kyndared. || Pyt oes yn duó yryó gyffro hónnó. megys ydyóedir. ef avarnn pob peth drózy wastadróyd. namyn pann varnner yrei camgylus drózy gyuyagónder ykyuyrgollir óynt. aóelir yrei ysyd yn diodef hynny yvot ef yn llidiaóc. Auyd amdiffynnóyr yrei góirion. neu guhudóyr ar yrei dróc ykytóybot. Ybaóp ydangossir o oleuni ygroc. megys yd ymdengys yrheul yr aór honn ybaóp. Pabeth adyóedir. Yllyfrev aagoret. allyuyr yuuched. ar meiró avarnnóyt drózy ypetheu aoedynt ysgriuennedic yny llyureu. Yllyureu yó yproffóydi. ar ebestyl ar seint perffeith ereill. ar llyureu hynny aagorir yna kannys ydysc aehangkreifftyeu avyd amlóc yna ybaóp. ac yna megys y|ymyón llyureu ygóyl paób peth adylyyssynt ywnneuthur. ae ochel. Ilyuyr yuuched yó buched Jessu. ac yn hónnó megys ymyón llyuyr ydarlle paób beth awellygyassant. neu awnnaethant or gorchymynnev. Ilyuyr yuuched yó grym dóyóaól. ac yno ygóyl paób evkytóybot megys ynyscriuennedic. Beth auyd yna yn ol hynny. Góedy ydarffo yvrraót. diaól yna ae holl gorff. Sef yó hynny yrholl rei ennóir avyrir ygkarchar nyt amgen ymyón tan. a||brónstan. benndramóngyl. achrist ae óreic bóys. Sef yó hynny ae etholedigyonn yuudugaól ogonnyant aymchóel ynefaól gaerussalem ydinas ydat ef. Pabeth adyóedir. ef awaassanaetha vdunt yn mynet hebiaó. Bróó ymeith ffuryf ywas yó hynny. adangos oe etholedigyon paryó vn yó ef yny ogonnyant. megys ydyóed[9]. myi aymdangossaf vyhun paryó peth adyóedir. duó auyd pob peth ympob peth. Dynyolyaeth gst yóhynny. arholl eglóys awledychant yn dóyuolder. aduó auyd lleóenyd ybaóp ygyt. ac ybaóp arneilltu. aphaóp arneilltu agaffant leóenyd arneilltu. aphaóp ygyt alyóenhaant oedrych arnnaó. Beth auyd amy byt wedyhynny. Ydorri. kannys megys ybu drech

gynt dϭfuyꝛ diliϭ noꝛ byt. ꝟelle ybyd vch ytan pymthec kyuyt yna noꝛ mynyd vchaf. Aballa ybyt yna ogϭbyl. Symut ydefnydyeu Aphoenev pechaϭt. nyt amgen noc oeruel. Agϭꝛes. Achynnllyſc. Achynnhyrveu. Amellt. Atharanev. Ac agkymϭÿaſſeu ereill adifulannant ogϭbyl. Ydefnydyeu pur hagen adꝛigy|ant yny lle. megys ydyϭedir. Ti aſymudy ϭy. Ac wynt aſymudir. kannys megys ybyd an|kyffelyp anſaϭd. Allun yn kyꝛff ni yna. noc || yꝛ aϭꝛ honn. ꝟelle ydifulannha yꝛ anſaϭd yſyd yꝛ aϭꝛ honn. Ac ybyd ankyffelyb yffuryf rac llaϭ herϭyd gogonnyant. Megys ydyϭedir. Ef awna duϭ nef neϭyd. adayar neϭyd. Odyna ynef arheul. Ar lloer. Ar syꝛ. Ar dyfured yſyd yꝛ aϭꝛ honn yn dyfuryſſaϭ o uuan redec. megys damunaϭ eu symudaϭ yn anſaϭd auei well. ÿna ysauant. Ac ygoꝛffϭyſſant. Ac yſymudir yn annryued ogonnyant. kannys ynef awiſc ogonnyant yꝛ heul. auyd seithϭeith gloyϭach noc yꝛaϭꝛ honn. Megys ydyϭed⁹. Yr heul ageiff lleuuer ſeith niϭarnnaϭt. Ar lleuat aſyꝛ awiſgir yn andyϭededic echdy|ꝟennedigrϭyd. Ydϭfuyꝛ a obꝛynnaϭd gϭlychu coꝛff c̓ſt yndaϭ. Ac aolches yſeint yndaϭ ovedyd. auyd ragoꝛus yna owynnder Athegϭch pob kriſtial. Ar dayar aachleſſaϭd coꝛff yꝛ arglϭyd duϭ yn̆harffet auyd yngϭbyl megys paradϭys. Achannys gϭerynnϭyt hi gÿnt oϭaet yseint. hi auyd tec yndꝛagyϭydaϭl ovlodeu. Arogleuvaϭꝛ. Alilis Aros. Auiolet hep grinaϭ vyth. Ahynny yϭ ſymut ygoꝛuchaf. Ar dayar aoed emelldigedic gynt yn dϭyn yſpadat adꝛyſſϭch. Yꝛ ar||glϭyd Ae benndicca. Ac nybyd na llauur na dolur arneb ohynny allann. Ti amkyfulennϭeiſt .i. odaoed dyſynnϭyꝛ ti. Arglϭyd adyϭedy tithev ymi ϭeithon paryϭ gyꝛff auyd yꝛſeint. Gloyϭach vydant seithϭeith noꝛ heul. Ac ym|yſgaϭnnach no medϭl ovuander. Ym paoet neu ympaveſſur ybydant ϭy. Ef adyϭedir. ymae ynyꝛ oet ar amſer ykyuodes c̓ſt oveirϭ. eiſſoes ꝟal ymae digrif yma gϭlet ygϭyꝛ ar gϭꝛaged. Ar dynyon byꝛryon. Arei hiryon. Ef agredir

vot yndigriuach laȣer gȣelet pob goſgeth ac yn wyr. ac yn wraged ynyhoedran ac yny meſſur ehun. megys ymae digrif gȣarannda ȣ amryuaelon leiſſeu ynyr organev nev yny tannev. ac amhynny mȣyaf ycredir kyuodi paȣb ac ymdangos yno ynyr oet ac yny meſſur ydamȣeinaȣd vdunt mynet odyma. Ae yn noethyon ae yn wiſgaȣc ybydant ȣy. Noethyon vydant adiſgleiryaȣ a|awnnant obop tegȣch. ac nybyd mȣy ykiȣilyd ȣy ovn aelaȣt vdunt noc oe llygeit. namyn iechyt vyd eu gȣiſcoed ȣy. kannys yrargloyd agud eu kyrff ȣy owiſc iechyt. aeheinev auyd owiſc lleȣenyd. amegys yma ybyd amrauael gras ỏblodeu. megys gȣynnder || ylilium. achochder yroſys. velle ymae ac ycredir bot amrauaelder vlodeu neu liȣoed ygkyrff yseint megys amgen liȣ yr merthyri. ac amgen yr gȣerydonn. ahynny agyfuriuir yn lle gȣiſcoed vdunt. Aallant ȣy wneuthur yrhynn avynnont. Ny mynnant ȣy wneuthur dim namyn da. ac ȣrth hynny ȣynt aallant wnneuthur yrhynn avynnont. ac aallant vot yny lle ymynnont. hep olud. Pa beth awnnant ȣy. Gaȣ ar duȣ awnnant ac edrych arnaȣ ae voli ynyr oes oeſſoed am̃. Pa volyant yȣ yr eidunt ȣy. ỽolyant duȣ ygann yſeint yȣ llaȣennhav ỏdrych arnnaȣ. agoffant ȣy ydrygoed adiodeuaſſant gynt oe kyrff. Ef adaȣ cof vdunt pob peth. adoluryant ȣy amhynny. Ys mȣy yllyȣenhaant am oruot ohonunt ar bop peth megys dyn adianghei gynt oberigyl brȣydyr. ac adatkanei yn llaȣen gȣedy hynny oe getymdeithon. Dydauot eureit di amduc i yorucheldер ydayar. adyȣet ym yr aȣr honn eu lleȣenyd ȣy. kymeint yȣ lleȣenyd yseint. ac nas gȣelas llygat. ac nas kiglev kluſt. ac nas medylyaȣd callōn dyn yr hynn abaratoes duȣ yrneb ae caro ef. Beth yȣhynny. Buched dragyȣyd. Gȣynnvy||dedigrȣyd tragyȣydaȣl. Dogynn obop ryȣ dahep neb ryȣ eiſſev. Dyȣet hynny yn amlygach. Seith gogonnyant gȣahannredaȣl auyd yrcorff. Afeith yr eneit. Yny corff ybyd. Tegȣch. abuanrȣyd.

achedernit. arydit. aiechyt. ac ewyllys. ahirhoedyl. Ynyr eneit yntev ybyd. Doethinep. aduundeb. achedemeithas. amedyant. ac annryded. adiogelrwyd oleuenyd. Ti amdrych-eueiſt .i. yn vch no myhun orhynn ychwennychawd vy eneit ywaranndaw. ami aarch[af]ytti dangos ymi or ryw vodeu ambryt abſalon. Arynghei vot ytti bettut kynn decket ac abſalon yrhonn nyt oed vann ary gorff mwy noc ar yreiry newyd odi. ae wallt aoed kynn decket ac yrodei wraged yriſrael naw tallden oeur yr adorrit bop blwydynn oormodyon wallt. Awi or gogonnyant honnw. Beth aoed gynnyt ygyt athegwch honnw. bei bydut kynn vuanet ac aſſael ygwr adroſſei yr yrch yfford ymynnei oredec. Awi or glot. Beth ygyt ar devhynny. pei bydut titheu kynn gadarnnet aſampſonn ygwr aladawd mil owyr arvawc. ac aſcornn gen aſſen. awi or diruawr annryded. Beth ygyt ar tri hynny bei bydut kynnryddet ac ybu ceſar auguſtus ygwr ybu gaeth yrholl vyt idaw. || awi or eglurder. Beth ygyt ar petuar hynny pei caffut pob peth vrth dy ewyllys megys ſelyf ygwr agaffei pob peth or adamunei ewyllys ygallonn. awi or~~me~~melyſter. Beth ygyt ar pymb peth hynny pei bẽidut dyhun kynn yachet a moyſſen ygwr ny ſiglawd deint idaw ynyoes. ac ny thywyllawd llygat. awi ŏhynawſter. Beth ygyt ahynny. pei bydut kyhyt dyhoedyl. ac ybu vathuſalem ygwr auu vyw mil ovlwynyded. awi or mawredigrwyd. Ef awelit ymi pei rodit dewis ydyn ar hynny oll. ef adewiſſei pob vn ohonunt ymblaen brenhinaeth. Pwybynnac hagen auei arnnaw hynny oll ogampeu dewiſſach oed nor holl vyt. Reit yw ytt dewi etwa ytra vych yn gwaranndaw pethev auo gwell. ~ apabeth ygyt ac aennwit vchot pei bydut kȳn doethet afelyf ygwr aoed amlwc idaw pob peth kudyedic. Owi duw ahynny. Beth ygyt ahynny oll pei bydei pob ryw dyn kynn gedymeitheit ytt. ac ybu dauid a Jonathas yr honn agarawd yn gymeint ae eneit. Owi orgwynnvydedicrwyd. Beth ygyt

ahynny pei bydei baȣp moɾ duhun athi. ac ybu leſius a ſipio ygȣyɾ ny mynhei yɾ vn onnyt avynnei yllall. Owi oɾduundeb. Beth ygyt ahynny pei bydut kynn gyfo||oethocket ac ybu alexander maȣɾ ygȣɾ aoɾeſgynnaȣd yɾ aſya ar affrica ac europa. Owi oɾgoɾuchelder. Beth ygyt ahynny oll pei kymeint dy anryded di ygann baȣp ac ybu ioſeph ygān wyɾ yɾ eifft ygȣɾ aadolaſſant ȣy megys pei duȣ vei. Owi oɾ parch. Beth ygyt ahynny oll pei bydut moɾ dioual ac Eli. ac Enoc. ygȣyɾ yſſyd yny kyɾff ae heneit ymparadȣys. Owi aduȣ oɾmaȣɾedigrȣyd hȣnnȣ. Beth ygyt ahynny oll pei caffut kyuryȣ leȣenyd ac vn dyn adyckit oe diennydyaȣ. ac ar yɾhynnt honno ymauael ac ef ae wnneuthur yn vɾenhin. Owi oɾ meddyant. Beth ygyt ahynny pei bydei ytt getymdeith agarut yn gymeint athyhun. ac yntev yth garu ditheu velle. ac yn gyuoethaȣc obop parth. ponybydei deudyblyc ykaryat. Owi oɾdiruaȣɾ leȣenyd. Beth pettei ytti llaȣer ogetymdeithon yn vn ffunut ac^{a}dyȣetpȣyt vchot. pony bydei ytti ygyniuer lleȣenyd Owi oɾ digɾiuȣch. kynn digriuet yȣ gennyfi dy ymadɾaȣd di aphob ryȣ olut. Ef aȣelir ymi pei eidaȣ dyn vei rei ohynny. nydyȣedaf ynhev gȣbyl o-honunt. ȣbydei deilyngach ef noɾ | noɾ holl vyt. Obei eidaȣ yn-tev hynny ogȣbyl ef aȣelit yvot yn duȣ. Jaȣnn ybernnyhynny. || Odegȣch yseint. ȣȣy laȣer yȣ eu ragoɾ hȣy no hynny. Tegȣch abſalon dybɾydȣch vyddei hynny yno. kannys eu tegȣch ȣy auyd megys eglurder yɾ heul. ȣegys ydyȣedir. yrei gȣirion adiſgleir-ant megys heul. ar heul yna auyd tegach feithȣeith noɾ aȣɾ honn. megys yd edeȣir vdunt. Duw med ef aatneȣyda coɾff yn vuudaȣt ni yn gyffelyb yġlurder ef. ac nat amheuet neb vot yn tegach coɾff ċſt noɾ heul kannys tegach yȣ coɾff ykreaȣdyɾ noɾ kreadur. adynyon adyȣedir eu bot yn temyl yduȣ. ac nydyȣedir bot yɾheul velle. ȣth hynny ybyd ky|yɾff yſeint ygoɾff eglurder ċſt yɾ hȣnn yſſyd loyȣach noɾ heul. aduȣ yn pɾeſſȣylaȣ yndunt

megys ymyon temloed. reit yo bot temloed duo yn voe eu tegoch. ac gogonnyant noꝛheul. allyna paryo tegoch yo vn ſeint. Ovuandꝰ yſeint. Buander aſſael. lleſc ehoyꝛdꝛa yo hŷny yno kannys kynn vuanet vydant oy yna ac ytyoynna paladyꝛ yꝛ heul oꝛ doyꝛein neu oꝛ goꝛlleoin yꝛ doyrein dꝛacheuen. neu ygallo llygat edꝛych yꝛ aoyꝛ yvynyd. kynn ebꝛoydet ahynny ydichaon yſeint mynet oꝛdayar hyt ygoꝛuchelder nef. ac oꝛ nef dꝛacheuen hyt ydayar. ahynny adichaon yꝛ engylyon ywnneuthur || ac wyntev auydant gyffelyb yꝛ engylyonn. allyna yryo uuander yo vn yſeint. Ogedernyt yſeint. kedernyt ſampſon auydei wannder yno. kannys kynn gadarnnet vydant ac ygalleint ymchoelu ydꝛayar ablaen eutroet peis mynnynt. ac yn gynnhaoſſet vdunt wnneuthur hynny. aphop peth. ac edꝛych yꝛaoꝛ honn. ac nat amheuet neb gallu oꝛ engylyon hynny. ac wynteu auydant yna gyffelyb yr engylyonn. allyna yryo gedernyt yo vn ſeint. Orydit yſeint. Rydit ceſar auguſtus auydei geithoet gantunt oy. kannys ef aalloyt daly honno ae roymao ae gloffi. kymeint yo ev rydit oy. ac ygallant mynet dꝛoy bop peth. ac nat oes greadur aallo eu hattal. megys naallaod ybed atal coꝛff yꝛ argloyd hyt na chyuodei yvynyd. ac na alloyt yludyas y|ymyon ar dꝛyſſeu yn gayat. achynnhebic vydant wyntev idao ef. allyna rydit yſeint. O ewyllys yſeint. Dꝛythylloch ſelyf auydei dꝛueni gantunt oy. Owi oꝛ eoyllys agaffant oy pann vo duo ffynnaon yꝛ holl daoed ynperi vdunt eu goaly. adeu wynnvydedigaeth yſſyd. vn yſſyd lei ymparadoys. ac arall yſſyd voe yn teyꝛnnas nef. achanny phꝛouas||ſam ni yꝛ vn onadunt oy. etwa ny aallon ni kyffelybꝛoyd amdanunt oy. Damyn deu ryo trueni yſſyd. vnyſſyd lei yny byt honn. ac arall yſſyd voe yn vffernn. achannys peunyd ypꝛouwn ni yneill onadunt. ni aodam hagen rodi kyffelybꝛoyd amyꝛ honn abꝛouet. megys pei dottit hayarnn tanllyt goynnyas arbēn yryo dyn. ac yna ydeuei dolur dꝛoy bop aelaot idao. velle ygoꝛthoyn-

neb yhynny ycaffant ϭy yllϭyꝛ eϭyllys ympob Aelaϭt vdunt oveϭyn. Ac odieithyꝛ. eϭyllys dyn yman yϭ gϭelet llaϭer owyꝛ agϭꝛaged tec. edꝛych ar adeiladeu rac eglur. Agϭiſcoed maϭꝛϭeirthaϭc. Gϭaranndaϭ keinadaeth velys. Ac ymadꝛodyonn kyſſon. Athelynev. Aſaϭtringhev. Affibeu. Acherdev ereill. ac aroglev yſtoꝛ. Allyſſeuoed. ac amrauael ireitteu gϭerthuaϭꝛ. Adigrifhav oamryϭ wledeu. Teimlaϭ pethev clayꝛ medal. Medu ygyt ahynny llaϭer oolut. Ac amrauaelon doodꝛeuyn. Athlyſſeu. Ahynnyoll auyd vdunt ϭy hep deruyn vyth arnunt. Owi oꝛ eϭyllys ageiff ygolϭc yna. kyſtal ygϭyl yllygeit yna yn gayat ac yn agoꝛet. Achyſtal ygϭyl pob arllygeit yna. ϭynt aϭelant bꝛenhin ygogonnyant yna. yny degϭch aeanryded. || Ac ϭynt aϭelant yholl engylyon ae holl ſeint ovyϭn ac odieithyꝛ. Agogonnyant duϭ. Agogonnyant yꝛ engylyon. Ar pedꝛieirch. ar pꝛoffϭydi. ar ebeſtyl. Ar merthyri. Ar conffeſſoꝛieit. Ar gϭerydonn. Ar holl ſeint. Ac ϭynt aϭelant eu llygeit ehun. ac eu hϭynebev. Ae holl aelodeu ovyϭn. Ac odieithyꝛ. Amedylyev paϭb yn wahannredaϭl. ϭynt aϭelant pob peth oꝛ yſſyd yny nef neϭyd. Ac yny dayar neϭyd. Ac ϭynt aϭelant ev gelyonn Ae poenes ϭynt gynt yn vffernn yn ϭaſtat. Ac ohynny oll yllyϭenhaant megys na aller ydyϭedut. Oglyϭet. Ewyllys ev klyϭededigaeth agaffant. kannys ϭynt agaffant ac agymerant yꝛ aroglev bonedigeidaf offynnyaϭ yꝛ hynaϭſter. ac oꝛ engylyon. Ac oꝛ seint. Oglyϭet. Ewyllys ev klyϭededigaeth agaffant. kannys ϭynt aglyϭant armoni nef. amelys geinyaeth yꝛ engylyonn Ac oꝛganev yſeint. Ovlas. Eϭyllys ev blas Agaffant. kannys gϭledeu. Alleϭenyd agymerant ygϭyd duϭ. Aphann ymdangoſſo gogonnyant yꝛ arglϭyd ycaffant ev gϭaly. Ac offrϭythlonder ty duϭ ymedϭir ϭynt med ypꝛoffϭyt. Ewyllys ev teimledigaeth agaffant yny mod hϭnn. ynylle y||y kyuaruu ac ϭynt pob peth garϭ calet. ef agyfueruyd ac ϭynt pob peth yn glaer hynaϭs. O olut yſeint. Pob ryϭ gyuoeth agolut agaffant.

kannys yno ygossodir vynt ynlleuenyd yr arglwyd yn veiri. Ac yn vedyanussyeit ar yr holl da. Allyna drythyllwch yseint. O Jechyt yseint. Jechyt moyssen. nychdawt vydei hynny yno. kannys yhiechyt wy auyd ygann yr arglwyd. Aphei prouit ev tarw neu ybrathu aheyrnn lliuyeit. nybydei voe yrargywedei vdunt hynny noc yr awr honn ybaladyr yr heul. Allyna yryw iechyt yw vn yseint. Ohoedyl yseint. Hirhoedyl mathussalem avydei yno mal hir nychdawt anghev. kannys aghev affy racdunt wy. Allyna yryw hirhoedli agaffant wy ynmedu tref tadawl hoedyl oannyffigedic uuched. Allyna daoed ycorff ef. megys ffynnawn odwfuyr melys yn dadebrru llauurwyr sychedic. velle ymae geirieu dyenev benndigeit yn llonyddu vyeneit .i. Am doethineb yseint. Doethineb selyf. ynvytrwyd vydei hynny gantunt wy. Amyl doethineb yssyd gantunt wy yndiogel. kannys wynt awybydant pob gwybot. Aphob kymhenndawt oduw ygwr yssyd ffynnawn ybop doethineb. wynt awybydant pob peth or auu. Ac yssyd. Ac auo || rac llaw. wynt awybydant pob dyn orauo yny nef. neu yny dayar. nev ynyvffernn. Ae henweu. Ae kennedyloed. Ae gweithredoed nac ynn da nac yn drwc ygwnnaethant. Ac nyt oes dim aallo ymgelu racdunt. kannys wynt awelant pob peth yn heul ywironed. Och meint odagreuoed trueni ymae ffynnawn dyhuolder di yn kymell arnnafi ev gellwg. Awybyd yr holl seint awnneuthwm .i. yma. Nyt kymeint ac awnneuthosti dyhun awybydant wy namyn avedylyeist. Ac adyweist nathi nac arall. nac ynda nac yn drwc ybo. wynt ae gwybydant yndyallus. Beth yna adal kyffes ac ediuarwch onny dileir ypechawt. neu os yseint awybyddant yn gweithredoed dybrryt ni. yrei avydei vrthmvn gennym ni ev medylyaw. Beth aarneigy di. beth aofuynhey di ae ouyn yssyd arnat ti dy gythrudaw yno amdyweithredoed. Or pechodeu dybryttaf. Athruanaf awnneusthost ti eiroet Ac agyffesseist. Ac aolcher trwy benyt. ny moe dy gewilyd di. or rei hynny. no

phei datkanei dyn ytt aȣnnaethoſt yndygrut. ac ny byd mȣy dy geȣilyd yno nophei caffut gȣelioed gynt ymyȣn bꝛoydyꝛ. adaruot dy wnneuthur yn yach ohonunt. allyna yti beth yȣ madeu pechodeu. nev || dilev na phoener amdanadunt. kannys ȣynt avadeuir dꝛȣy benyt. achyffes. ac adileir ogytȣybot duȣ ar ſeint. Mi avynnȣn bꝛoui hynny dꝛȣy angkreifft. Pony ȣdoſti ry lad odauid galaned. ae uot yn anniȣeir. Gȣnn. Pony ȣdoſti vot meir vadalen yn bechadures. agȣadu obeder gſt oe anudon. ac ymlad obaȣl ac eglȣys duȣ yn greulon. Gȣnn. agredi di eu bot ȣynt yny nef. Gredaf. ꝛth hynny os ti di yn llygredic etȣa ac yn vꝛeuaȣl aȣyꝛ hynny. mȣyhaf oll ygȣybydant ȣyntev. ac ȣynt yn ryd olygredigaeth. abꝛeuolder di weithꝛedoed ditheu. ac ny byd keȣilyd ar neb yꝛ hynny namyn bocſach gantunt eu diang. Auyd gȣꝛthuun gann yꝛengylyon neur ſeint. yrei aȣnaeth petheu dybꝛyt val hynny. ac auyd gȣaeth gantunt ȣy yꝛ hynny. Da vyd. namyn llaȣen vydant vꝛthunt megys kedymeithon ꝛth ereill adiengyt ovꝛȣydyꝛeu oberigyl arall. velle ykytlaȣenhaa yꝛ engylyon ar ſeint am eu diang ȣynteu. a phob peth oꝛ awnnaethoſt obechodeu adꝛoſſir ȣynt yt ar da. amegys ybyd hoff gann vedyc iachav claf annobeith. velle ybyd gogonnyant gann duȣ ar ſeint. ar engylyon eu gȣneuthur ȣyntev yn yach. Awi oꝛdiruaȣꝛ leȣenyd. ⸗ ⸗ || Ogetymeithas yſeint. Ketymeithas dauid. a Jonathas. gelynnyaeth vydei hynny gantunt ȣy. Ogi oꝛvelys getymeithas yſſyd yny eu kȣpplyſſu ȣynt. Duȣ ae car ȣynt megys yveibon. ac wynteu agarant duȣ yn voe noc ȣynt ehun. ar holl engylyon. ar holl ſeint ae carant ȣynt megys ȣynt ehun. Oduundeb yſeint. Duhundeb leſius aſipio. angkyſſondeb vydei hynny gantunt ȣy. kannys kynn duunet vydynt ȣy. ar deu lygat. kannys ylle yd edꝛycho vn. ef adꝛoſſa yllall yn diannot. Bethbynnac avynnho vn onadunt. ef ae mynn duȣ ar holl egylyon. arholl seint. Os duȣ arholl seint avynnant pob peth

oz avynnoyfi. mynhev yna avynnhaf vymot yn gyffelyb ybodyz. Diogel yo os mynny ybydy yn diannot. Dyoer nydyoedafi dyvot yn beder. namyn yn gyffelyb idao. kannys pei eidunut ti dyvot yn bedyz. ti aeidunut na beydut duhun ac onny bydut duhun ny allut dim. kanny choenych neb dim moy noc abzynno. megys na choenych ytroet vot yn llygat. nar llao vot yngluft neu ygoz vot yn wzeic. kannys pei choenychynt oy moy no dylyet ny cheffynt oy gyfulaon leoenyd. aphaob ageiff gyfulaon leoenyd yna. vzth hynny. nyt eidunant moy no hynny. ac nyt || oes neb dim aallo achoannegu eu lleoenyd oy yn voe noc ybyd. ar gogonnyant ny bo yndao ehun ef aegekeiff yn arall. megys pedyz ageiff gogonnyant goeryndaot yn Ieuan a Ieuan ageiff gogonnyant diodeifeint ym peder. ac velle y keiff pob vn gogonnyant ygyt. ac ar neilltu. ac vzth hynny beth aallant ydamunao noe bot yn gyffelyb yz engylyon. kymeint ac adyoedeis .i. yti oll amoy heuyt no hynny hoy ae caffant. Oallu yfeint. Amlet kyuoeth agallu alexander avydei gyuyngdoz agoual gantunt oy. kannys kymeint vyd eu medyant ac ygallant wneutu nef neoyd adayar neoyd os mynnant kanys meibon duo ynt. achyt etiuedyon ygrift. ac vzth hynny doyoeu ynt. megys ydyoeit ypzophoyt. mi adyoeteis ych bot choi yn doyoeu. achanys doyoeu ynt. oynt aallant pob peth oz avynnon. Paham nawnant oy nef arall. Dyt edeois duo dim yn angkoobyl pann wnaeth pob yn perffeith oveffur. arif. aphoys. aphei goonnelynt oy nef arall. gozmod vydei hynny. allaoer° pob peth aallon ni ywnneuthur. ac nys gonaon megys llamv neu redec. ahynny agredir yaallu oz ebeftyl. ac oz feint vchaf. || aninhev heuyt ochennidir yn uuchedoccau yny goaffannaeth oy. ac amyrei goiryon oll ydyoedir. oyt avydant gyffelib yz engylyonn. megys weithon pei delei bzenhin hebyao agoelet ohonao dyn goann yn gozoed yny dom. apheri ydyzchauel ae olchi ae wifgao oe dillat ehun. ae gymryt yn vab idao. arodi bzenhin-

aeth yntref tat idaw. velle pann weles duw ninheu yn llwch pechawt yn dyrcheuis yvynyd drwy ffyd. Ac yn golches odwfyr ybedyd. Adodi enw yteilyngdawt ehun arnaw. An gwnneuthur yn ettiuedyon arydeyrnnas. wegys ydywedir. Yffawl ae kymerth ef arodes medyant vdunt yvot yn veibon yduw. ahynny yrneb agretto yny enw ef. Achyt caffo vn gogonnyant ynragorawl rac arall herwyd ygobrwyeu. eiffoes pawb agaffant vn ty ytat onef kyt boet amrauel gyfuannhedev. Yr vn kyfuloc hagen agaffant oedrech ar duw. achetymeithas yr egylyon. Wanryded yfeint. Anryded Joſeph avydei amarch gantunt wy. Awi or anryded agaffant wy. pann vo duw ehun yny anrydedu. megys yveibon. Ar engylyon yny perchi megys tywyffogyon. Ar holl feint yny hanrydedu megys dwyweu. Pylyet yw ar duw peri || hynny vdunt. kannys llunyeithawd wneuthr hynny ohonunt. Ac wynteu aobeithawd yndaw ef oe holl lauur. Pylyet yw hynny heuyt ar yr holl feint. kannys kymeraffant ydwy wifc. Ahynny ar eu kannvet. Ynef ar dayar heuyt ae dyly. Aphob creadur kannys wynt afymudir yn anfawd arderchawc ahynny yr gobrwyon vdunt. Wdiogelrwyd yfeint. Diogelrwyd Ely ac Enoc. goual ac ouyn vydei hynny ganntunt wy. kannys kynn diogelet yw vdunt ac nat oes arnunt ouyn angheu na dryc tyghet. Ac nyt arneigyant byth colli yr hynn adywetpwyt vchot oll kanny dwc duw ygannttunt Ac wyntev yn garueidaf veibon idaw ef. Ac ny allant wyntev byth ygolli. Ac vrth hynny nys collant. Wgyfulawn lewenyd yfeint. Llewenyd dyn adyckit oe grogwyd ae wneuthur yna yn vrenhin. Triſtit vydei hynny gantunt wy. Paryw lewenyd agogonnyant agant wy Ac wynt yn caffel mynet yn llewenyd yr arglwyd. Wwi aduw or llewenyd agaffant wy pann welont ytat yny mab. Ar geir yny tat. Ar caryat ynyr yſprryt glan ympob vn ohonūt wynep yn wyneb yndibryder byth. Llewenyd agaffant ogetymeithas yrholl feint. ac ogyfe||dach yrholl ſeint. Ac odaeoni yr arglwyd ovewn Ac

odieithyr yarnunt yac ydanunt. ac yny kylch. ac obop parth vdunt. Agoelet eu ketymeithon ynn amyl vdunt pob ryo digriuoch adrythyllóch. Ahónno yo ykyfulaón leoenyd. Ahynny yo dogyn obop da hep nep ryo eiffeu. Oi am llennoeift .i. oleoenyd yn ymtynnoyt hayach yarffet ynef. Agoelet wyneb yr arglóyd ynyr wybyr. Ac vrth hynny llaoen oyf amdyamadrodyon megys yneb agaffei yfpeil llaoer. Amy poenyeu. vrth hynny megys ykeiff yrei yffyd gyfueillon yndetóyd yduo tragyóydaól ogonnyant ynyr arglóyd. velle ygórthóynneb yhynny ykeiff ydireidon ae truein elynnyon ef poenyeu tragyóyd. Amegys ygoleuheir yrei hynn or tegóch móyaf. velle ybyd dybryt yrei ereill or aruthred móyhaf. Amegys ybyd yfgaón yrei hynn or weithret oruchaf. velle ybyd gorthrom yrei ereill or lleíged móyhaf. Amegys ybyd kadarn yrei hynn or nerth pennaf velle ybyd eidyl yrei ereill or góannder móyhaf. Amegys ykeiff yrei hynn ehang rydit. velle ykeiff ylleill kyuyg geithióet. Amegys ykeiff yrei hynn drythyllóch odiruaór eóyllys. velle ykeiff ylleill chóeróed odiruaór drueni. Amegys ygrymhaa yrei hynn || oarderchaóc iechyt. velle ydiffyccya ylleill ogleuyt agóannder. Amegys ybyd budugaól allaóen yrei hynn owynnvydedic vyóyt. velle ykóynnyant yrei ereill oc oe doluruys hirhoedli. Amegys ybyd eglur yrei hynn o echdywynnedigróyd doethineb. velle ybyd tyóyll ylleill o aruthred yn vydróyd. Kannys bethbynnac aódant. ac achóannec oynvydróyd a dolur athrueni ygóybydant. Amegys ykyffyllta melys getymeithas yrei hynn. velle ypoennya chóeró elynnyaeth ylleill. Amegys ymae kyt|duundep yróng yrei hynn ehun ac yrygtunt aphob creadur. velle ybyd anefgymot yróng yrei hynny ehunein ac agkytuundep yrygtunt aphob creadur. Amegys ydyrcheuir yrei hȳn o oruchaf aallu. velle ygoftyngir ylleill or an|allu móyhaf. Amegys ydyrcheuir yrei hynn or anryded móyhaf. velle ygoftyngir ylleill or amarch móyhaf. Amegys yllaóennhaa yrei hynn or arderchaóc

dibꝛyderϭch. ꝟelle yd ergrynna ylleill ovuϭyhaf aryneic. Amegys ybyd yrei hynn yn canv odyϭededic leϭenyd. velle yd vttaa ylleill oꝛ triſtϭch truanaf hep trang hep oꝛffenn. ꝁas" agaffant duϭ" amgeiſſaϭ lleſteiryaϭ adeilat ydinas ef hyt ygellynt || Achas yꝛ engylyonn am leſteiryaϭ cϭplau eu rif. hyt ygallaſſant. Achas ynef neϭyd. Ar dayar neϭyd aphob creadur am leſteiryaϭ gϭellav ev hanſaϭd. traygallaſſant. Achas yꝛ holl seint am leſteiryaϭ vdunt eu lleϭenyd trae|gallaſſant. Ryued yϭ eu gϭꝛthϭyneb. megyꝰ na ellir medylyaϭ na chredu meint lleϭenyd yrei vchot. ꝟelle ny ellir kyffelybu na traethv meint poeneu ylleill. Ac am hynny ygelϭir ϭynt yn gyfuyꝛgolledigyon am eu dygϭydaϭ yvꝛth uuched duϭ. Ny dyallafi hynny pann adeilaϭd duϭ neϭad vꝛenhinaϭl idaϭ yllithꝛaϭd yparet pann dygϭydaϭd yꝛ engylyon. Aphann vynnaϭd duϭ ygyϭeiraϭ yd anuones yvap ygynnullaϭ ymein byϭ yꝛ adeilat hϭnnϭ. Ac yeſgynnv yny gerbyt awnnaeth ef. adϭyn ymeϭn attaϭ laϭein ovein. Ac adaϭ yrei adygϭydaϭd. Ykerbyt yϭ ypetuar angel yſtoꝛ. Ar ebeſtel yϭ ymein adynnaſſant yndaϭ ygriſt oc eu pꝛegeth ar hyt ybyt. Ac agynnullaꝰ|ſant llaϭer yadeilat yduϭ. Yrei adygϭydaϭd oꝛ kerbyt hϭnnϭ yϭ ydynyon nychretto yn iaϭn. megys ydyϭedir. ϭynt aaethant yvꝛthy|ym ni. ꝁanny hannhoedyn ohonam ni. Yrei Aducpϭyt yno agyfulehaϭt yn adeilat llys nef. || megys mein pedꝛogyl dꝛϭy ygoꝛuchaf ſeer. Sef yϭ yrei hynny yꝛ etholedigyonn alyϭennhaant oꝛ petwarnerth pennaf. nyt amgen. pꝛudder. Achernnyt. Achyfyaϭnder. Achymedꝛolder. Oꝛ rei hynny ykyϭeirir ~~y~~|muroed ꝁaruſſalem. Ymein ereill garϭ hep gaboli auu anaf gann ypenſſaer. nyt amgen. no rei ennϭir avyꝛryϭyt yn tan vffernn. Yrei gϭirion adiengis odyno auyd mur kadarnn ygriſt dꝛϭy lyϭenyd tragyϭydaϭl Amen. Duϭ ath gyfulaϭnno tithev oꝛuchaf athro oogonyant yſeint. Agϭelet ohonat bꝛenhin nef yny nef yn anryded. Adaoed karuſſalem yn holl dydyeu dyuuched. Amen. Ac velle yteruyna

YMOD YD AETH MEIR YNEF.

Yny mod hõnn ytreithir val yd aeth meir ynef

DElito was ẏ̀ſt. eſcob eglõys ſardinei ynanuon annerch myõn taghonoued ẏ̀ſt. oe anrydeduſſon vꝛodyꝛ ygkriſt. ỿrei yſſyd yn p̀ſſõylaõ yn laodicia. Paham nat adolygõch chõi ymi deu weithꝛet. ouuched ypꝛoffõydi. ac oargloydiaõl gnaõtoꝺyaeth. ae anuon yõch ymyõn llyuyꝛ o neõyd. acheiſſaõ heuyt diheurõyd ovarõolyaeth mam yn harglõyd ni. ac yvenegi yõchõitheu y‖ymyõn llyuyꝛ vꝛth hynny ych deiſſyf chõi. Ni aanuonõn yn yſcriuennedic ypetheu aglyõſam ni ygann Ieuan eboſtol. pann yttoed yn harglõyd ni Ieſſu g̀ſt iachõyaõl. dꝛõy yuuched yꝛ hol ſeint. ar holl vyt. wedy poyaõ kethꝛi yndaõ yn diodef yny pꝛenn. ef aargannvv ger llaõ ygroc ef yvam. a Ieuan ydiſgybyl yꝛ hõnn agarei ef. ac aoed annõylaf idaõ onadunt oll. kannys ehun aoed wyry oe goꝛff. Ac yna ygoꝛchymynnaõd idaõ ygyſſegredic vam veir. yny mod hõnn. llyma dy vam di. ac vꝛthi hitheu. llyma dy vab ditheu. ac ohynny allann tra diodeuaõd a‖allduded ybyt hõnn. ympꝛyder Ieuan ypꝛes‖ſõylaõd hi. Aphann aeth yꝛ ebeſtyl ar hyt ybyt ybꝛegethu ytrigyaõd hitheu yn ty vn oe rieni ger llaõ mynyd oliuet. Ar eil vlõydyn gõedy yſgynnv og̀ſt arglõyd yoꝛuchelder nef. Diõarnnaõt yd oed hi yn gyfulaõn oe damunet ef. dꝛechꝛeu wylyaõ ehun aoꝛuc ynlle dirgel yny ty. nachaf angel ger ybꝛonn yndyuot̂. ac yn kyuarch gõell idi. ac yndyõedut valhynn. hannpych gõell vendigedic veir ygann yꝛ arglõyd ieſſu g̀ſt. allyma yt ~~palym~~ kagheu oꝛ palym adu‖gum ytti obaꝛadõys duõ. aphar ditheu ydõyn ef rac bꝛonn dy eloꝛ di pann dycker dyeneit oꝛ koꝛff. ahynny auyd ytrydydyd oheddiõ. Yna ydyõat hi vꝛth yꝛ angel. miaarch yt yn enõ duõ hep hi kynnull

attafi holl ebeſtyl vy arglỏyd .i. Jeſſu gſt. val ygwelỏyf ỏy yn goꝛffoꝛaỏl. Aphann voent yn gynndꝛychaỏl anuon ohonaf vy yſbꝛyt. Ilyma hediỏ heb yꝛ angel ydaỏ yꝛ holl eboſtyl attat ti trỏy nerth duỏ. kannys yꝛ hỏnn aduc ypꝛoffỏyt gynt yn hendedyf trỏy laỏ yꝛ angel oỏlat iudea hyt ymabilon tros voꝛoed ervyn bleỏyn oe benn ygyt ae ginnyaỏ. velle ymae yn kynnull attat titheu hediỏ yꝛ holl ebeſtyl. Ac ỏedy yvenndigaỏ ef. ydiulannaỏd yꝛ angel yꝛ nef. Ac yma yky|ymerth meir ypalym rydathoed gann yꝛ aghel. Acherdet paꝛth amynet oliuet ywediaỏ. Agỏedy gỏnneuthur ohonei ygỏedi. ymhoelut adꝛef aoꝛuc. Aphann yttoed Jeuan eboſtol ynpꝛegethu am bꝛyt echỏyd yn epheſo. nachaf yn deiſſyuyt taran onef. Ac ỏybꝛenn ỏenn ygyt ar taran yn diſgynnv. Ae gymryt yntev yrac bꝛōn yniuer. ae dyꝛchauel ynyꝛ ỏybꝛenn. ae dỏyn yntev oꝛ arglỏyd rac bꝛonn dꝛỏs yty yd oed veir yndaỏ. Adyfot ymyỏn aoꝛuc. achyfaꝛch || gwell idi ynn enỏ yꝛ aꝛglỏyd. Aphann weles hi ef wylyaỏ aoꝛuc oleỏenyd. Adyỏedut vꝛthaỏ val hynn. Jeuan vy mab heb hi mi aarchaf yt coffau geir dy athꝛo di. an harglỏyd ni ieſſu gſt yꝛ hỏnn am goꝛchymynnaỏd .i. ytti. Ilyma gỏedy vygaỏ. Ac ydỏyf yn mynet yffoꝛd holl dynyon ydayar. Ami agigleu heb hi kyngoꝛ yꝛ Jdeỏon yn dyỏedut amdanaf. val hynn. Arhoỏn ni yny vo marỏ yꝛ honn aymduc Jeſſu onazaꝛeth. Alloſcỏnn ychoꝛff hi. Ac vꝛth hȳny pꝛydera ditheu am vyn diỏed ynhev. Ac odyna dangos idaỏ yhamdo yꝛ hỏnn ykledit hi yndaỏ. ar palym goleu agymeraſſei hi ygann yꝛ agel. Adyſcu idaỏ dỏyn ypalym ovlaen yꝛ eloꝛ pann elei oechladu. Padelỏ heb Jeuan ygallafi vyhun paꝛatoi dy dived di. Atharỏylant onny deuant attaf yꝛ ebeſtyl. An bꝛodyꝛ vꝛth wneuthur anryded yth goꝛff di. Ac val ydyỏeit ef hynny. nachaf yꝛ holl ebeſtyl gỏedy rygynnullaỏ yꝛ vn lle. Ac eu dỏyn ynyꝛ ỏybyꝛ obetyꝛvannoedbyt ydoedynt ynpꝛegethv yndunt. Ae goſſot yno ger bꝛonn dꝛỏs yty ydoed veir yndaỏ. ymplith yrei hynny ydoed

paȣl ynneȣyd dyuot ygret. Agymerȣyt heuyt yꝛ gȣaſſannaeth hȣnnȣ ef abaꝛnabas. Ac yna ymroeſſav || awnnaeth yꝛ ebeſtyl yn ryued gantunt eu ~~dy~~dyvodyat. Agouyn pa achaȣs ykynullaȣd yꝛarglȣyd ni hediȣ yꝛ vn lle hȣnn. Agȣedy bot kaenntachȣar yrydunt pȣy ohonunt awediei aryꝛarglȣyd. am dangos vdunt achos ykynnulleitua yno ygyt. Aphedyꝛ aerchis ybaȣl wediaȣ yn gynntaf. heb ypaȣl tidi bieu dechꝛeu ygȣaſſannaeth hȣnnȣ mal yraculaeny oll yn eboſtolyaeth. Amynhev lleiaf ȣyf ohonom oll. Ac nyt ymȣnaf yngyffelyb yȣch. Allaȣenhav aoꝛuc paȣb oꝛebeſtyl yna am vfylldaȣt paȣl. Ac ogyttundeb kȣplav ev gȣedi. Aphann dyȣedaſſant amen. ydoeth Ieuan eboſtol attunt. Ac ydatkanaȣd vdunt adyȣedaſſei veir idaȣ yntev. Ac yna ydoethant ygyt ymyȣn. Achyuarch gȣell idi adyȣedut val hynn. Bendigedic ȣyt ygann yꝛ arglȣyd aoꝛuc ynef ar dayar. Ahithev aattebaȣd vdunt ȣy. Ac adyȣat vꝛthunt. bendith yꝛ arglȣyd arnaȣch chȣithev. Athāgneued yꝛ arglȣyd yȣch yny enȣ. Ac weithon etholedigyon vꝛodyꝛ menegȣch ym pa ffuryf ydoethaȣch yman. Ac yna ydatkanaȣd yꝛ ebeſtyl idi pa ffuryf ykymerȣyt ȣy ynyꝛ ȣybꝛenn Ac ydygeſſit yno gann ydꝛychauel ynyꝛ wybyꝛ onerthoed yꝛ arglȣyd. Ac yna ydyȣat meir vꝛthaȣ yntev. bendigedic vo yꝛ || arglȣyd agȣpplaaȣd vynn damunet .i. Ac aberis ym ych gȣelet chȣithev am llygeit knaȣtaȣl kynn vymarȣ. Allyma vynnhev yn kerdet yffoꝛd vyryeni. Amynhev ach gȣediaf chȣithev oll am vygȣylaȣ i hyt yꝛ aȣꝛ ydel yꝛarglȣyd. Ac ydel vyeneit om coꝛff. ny phedꝛuſſaf ynhev kannys yꝛ arglȣyd achduc chȣi yma yꝛ didan|nȣch ym yn erbyn gouudyev adaȣ arnaf. Ac vꝛth hynny mi aarchaf yduȣ ynybyꝛr amſer yſſyd ym oꝛ uuched gynndꝛychaȣl honn yny vo ygȣedill adyckȣyf ygyt achȣi ygȣaſſanaeth yduȣ. Agȣedy kennhyadu ohonunt hynny bot yn llaȣen ynydidanu. Ac ynno ybuant teir nos athꝛidieu. arvolyant yduȣ. nachaf ar aȣꝛ echȣyd yny trydydyd hȣnnȣ. dygyꝛchu hun ympob vn ohonunt

oꝛ aoed yny ty hyt na aallaȣd vn ohonunt vot hep gyſcu. namyn yꝛ ebeſtyl. ar teir moꝛynnyon ygoꝛchymynnaſſei hi vdūt waſſannaethu ychoꝛff. ac ar hynny nachaf yn deiſſyuyt Jeſſu yndyȣot ymyȣn alluoſſogrȣyd egylyonn ygyt ac ef. ac yndyȣedut vꝛth yꝛ ebeſtyl. tangneued yȣch vꝛodyꝛ. Bit arnam dy dꝛugared arglȣyd hep ȣynt. megys ygobeithaſſam yvot. ac yna yd ymyſtynnaȣd meir aryllaȣꝛ agȣediaȣ yꝛ arglȣyd valhynn yman. || Coffa vi arglȣyd vꝛenhin gogonet dyenȣ auo moladȣy ygyt artat aryſbꝛyt glan ynpꝛeſſȣylaȣ yn vn teilygdaȣt. mi athȣediaf yny warandeȣych di llef dylaȣ voꝛȣyn val na del ymherbyn neb ryȣ veddyant diaȣl. ac na welȣyf yſpꝛydoed ytyȣyllȣch yndygyverbynnyeit ym. ac na welȣyf tyȣyſſaȣc ytyȣyllȣch. ar arglȣyd adyȣat ynatteb idi. pann yttoedȣn .i. yndiodef poeneu anghev chȣerȣ dꝛos vyȣyt yꝛ holl vyt. ef adoeth attafi tyȣyſſaȣc ytyȣyllȣc. a gȣedy na chauas ynof ol dim oe weithret ef. ymeith ydaeth yn oꝛchyvygedic sathꝛedic. ac vꝛth hynny ti ae gȣely ef ogyffredin gyureith genedyl trȣy yꝛhonn ydaȣ aghev ytt. ac nydichaȣn ef eiſſoes argyȣedu ytt kannys mi avydaf yth ganhoꝛthȣyaȣ. ac vꝛth hynny dos yth wely achȣpplaa dy dylyedus teruyn dy uuched. herȣyd kyureith adaf. ac vꝛth hynny vygȣerthvaȣꝛuſſaf em dyret yn dibꝛyder. dabꝛe vygkyfneſſaf y eiſtedua buched dꝛagyȣyd. kannys yd ym ytharos milȣꝛyaeth nefaȣl vꝛth dyarȣein yleȣenyd paradȣys. ar arglȣyd yn dyȣedut hynny. gogȣydaȣ arygȣely aoꝛuc. adiolȣch yꝛarglȣyd. ac anuon yhyſpꝛyt. ac yna ygȣelei yꝛebeſtyl || yheneit yn gynn gannheidyeit ac na allei nep ryȣ dyn marȣaȣl datkanu ae dauaȣt ythecket. tegach oed noc auu eiroet oeira na mettel nac aryant nac eur yn echtywynnygu odiruaȣꝛ eglurder. ac yna ygoꝛchymynnaȣd yꝛ arglȣyd eneit meir yvihagel archangel yꝛhȣnn aoed geittȣat paradȣys. athyȣyſſaȣc kenedyl eurei. ac yna ydyȣat yꝛ arglȣyd vꝛth yꝛ ebeſtyl. ketȣych goꝛff meir. adygȣch ef yꝛpaꝛth deheu yꝛ dinas ytu ardȣyꝛein. ac yna

ycaȣſſant mynnȣent neȣyd yny lle ny rygladyſſit dyn eiroet. agȣedy afcladaȣch hi. arhoȣch yno yny delȣyſi attaȣch chȣi ympenn ytridieu. agȣedy dyȣedut hynny oꝛ arglȣyd ydaeth ymeith. ac eneit yvam. ae gyſſegredigyonn engylyonn gan diruaȣꝛ eglurder ynef. ar engylyonn aaethāt dꝛȣy lewenyd maȣꝛ gann ganv molyannhev yꝛ arglȣyd. Sef aoꝛuc yteir gȣerydonn aoedȳt yno kymryt y coꝛff oe olchi odeuaȣt yrei aelynt yangheu. aphann dechꝛeuaſſant ynoethi ytywynnaȣd odiruaȣꝛ eglurder val na ellit edꝛych arnaȣ. kynn haȣſſet oed gȣaſſanaethv ychoꝛff ſanteid glann hi ar dim haȣſſaf. rac ygannheidet hagen ny chynnttrinnyei neb ac ef. achynny olchit glan oed obop kyuryȣ vod || na mann. agȣedy gȣiſgaȣ yhamdo ȳdanney yndeiſſyuyt ydivlannaȣd ydiruaȣꝛ eglurder ryuuaſſei gann ycoꝛff kynn nohynny. megys blodeu ylili oed liȣ yhȣynneb. ac arogleu hynnaȣs anryded⁹ agerdei yvꝛthi. Odyna pann doeth yꝛ ebeſtyl ydodaſſant ycoꝛff anryded⁹ hȣnnȣ aryꝛ eloꝛ. ac amouyn aȣnaeth paȣb ohonunt ae gilyd. pȣy aarȣedei ypalym ovlaen yꝛ eloꝛ. hep yꝛ Jeuan eboſtol vꝛth beder ti ae harȣed. kannys yti ygȣedha arȣein ypalym abot yny blaen. velle ygobꝛyneiſt oevyꝛllit dy ffyd ynraculaenu yth eboſtolaȣl waſſanaeth. Peder aattebaȣd val hȳn. ti di Jeuan yſſyd etholedic ohonam yn wyꝛy ygān yꝛ arglȣyd. ar veint rat honno aobꝛyneiſt dithev penelinnyaȣ arnaȣ ytra yttoed aryvȣyt. athꝛa yttoed arygroc yr yn yechyt ninhev honn aoꝛchymynnȣys ef yti oebꝛiaȣt enev ef. ti adylyy aarȣein ypalym goleuat hȣnnȣ. ac arwylyannev gleindit. Ti aaleȣeiſt oȣiraȣt leuuer. ac offynnyaȣn eglurder tragyȣyd. am|minhev aarȣedha yꝛ eloꝛ ar coꝛff kyſſegredic arnei. ac an bꝛodyꝛ ylleill. an kyt ebeſtyl ygky|ylch yꝛ eloꝛ bint yn canu molyannev yduȣ arglȣyd. Minhev hep ypaȣl Jeuaf ȣyf ohonaȣch aarȣedaf yꝛ eloꝛ ygyt athi. agȣedy duunaȣ pa||ȣp ar hynny. peder agymerth yꝛ eloꝛ yny blaenn adechꝛeu kanu adyȣedut

kyϭydolyaeth tec ar volyant yꝛ mab ar tat ar yſpꝛyt glan. paϭl agymerth yꝛ eloꝛ yn ol peder. ar ebeſtyl ereill ynkanu ygyt ar eloꝛ. ac ar hynny nachaf oϭyꝛth neϭyd yn ymdangos. nyt amgen. coꝛon owynn|bꝛenn amlϭc vaϭꝛ. od vch benn yꝛ eloꝛ. megys ygnottaa ygkylch ylleuat. allu engylyonn ygkylch ygoꝛon yn kanv canuev tec. ac ar ybeſtyl yn canu. ar engylyonn ynkyt ganu ac ϭy. ac yn kϭpplaϭ arϭylyannev mab yꝛ arglϭyd. yny oed gyfulaϭn ydayar odigrifuϭch kyϭydolyaethev. Pann gigleu hagen tyϭyſſaϭc yꝛ offeireit hynny. yd aeth allann oꝛdinas allaϭer obobyl ygyt ac ef. adyϭedut aoꝛugant. pa gyϭydolyaethev yϭ honn hep ϭynt moꝛ anryued ahynn. ac yna ydyϭat vn yꝛ aϭꝛ hon yd ethyϭ eneit meir oe choꝛff. adiſgyblonn ieſſu yſſyd yn canv molyannev ynychylch. aphann welas tyϭyſſaϭc yꝛ effeireit ygϭely coꝛonaϭc hϭnnϭ. adiſgyblonn yꝛarglϭyd ygkylch yꝛ eloꝛ adiruaϭꝛ leϭenyd. achyϭydolyaeth gantunt. Yna ymlenϭi aoꝛuc olit. achynndared. adyϭedut val hynn. llyma hep ef oꝛffϭyſua yꝛhϭnn aϭnaeth kynnhϭꝛyf yni. ac yn kenedyl. Pa ryϭ ogonyant yſſyd idi || hi yꝛ aϭꝛ honn. a neſſau aoꝛuc aryꝛ eloꝛ. ac arvaethu yymhϭelut yꝛ llaϭꝛ. adodi ylaϭ arnei yvynnv ybϭꝛϭ yꝛ llaϭꝛ. ac yn diannot ydiffrϭythaϭd ydϭylaϭ. hyt ympenn yelined. ac yglynnaſſant vꝛth yꝛ eloꝛ. ac ymdibynnv vꝛthi aoꝛuc. ar ebeſtyl yny luſgaϭ vꝛthi. ae doluryaϭ ygyt ahynny ynboenedic. ac val yd oed yꝛ ebeſtyl yn kerdet velle gann leϭenyd amolyant yꝛ arglϭyd. yꝛ engylyonn oꝛ wybyꝛ oduch ypenn. adallaϭd ybobyl adothoed ynev herbyn oꝛ dinas. ac yna ydechꝛeuaϭd tyϭyſſaϭc yꝛ offeir^{ei}ạt yꝛ hϭnn alynaſſei ydϭylaϭ vꝛth yꝛ eloꝛ. lleuein agϭeidi ar beder adyϭedut val hynn. Mi ath wediaf val hynn yny gouut hϭnn hyt natremyckych di viui. koffa heuyt pann yttoed yvoꝛϭyn vꝛth ydꝛϭs yth argannvot. ac yth voleſtu. rydyϭedut ohonofi dꝛoſſot ti yna ynda. ac vꝛth hynny yꝛ aϭꝛ honn yd adolygaf ynhev ytti vot yndꝛugaraϭc vꝛthyf trϭy dyarglϭyddi. ac

yna ydyϭat peder vꝛthaϭ. nyt oes ynni veddyant yny byt. namyn ochꝛedydi yduϭ. ac Jeſſu gſt aarϭedaϭd honn. anhargloyd nynhev. ef aeliygir dydϭylaϭ yꝛ eloꝛ ỹvꝛth. ac yntev aattebaϭd yna ybedyꝛ val hynn. Ponyt ydym̃ ni yn kredu. aphabeth awnaϭn nynhev odallaϭd kenedyl || dynyaϭl yn kallonnoed val nachrettom yϭꝛthyev duϭ. ac ynbennaf oll pann dyϭedaſſam yn erbyn kriſt oc an llef yn dyϭedut. Bit dywaet arnam ni. ac ar yn meibon ϭedy ni. a mann ypechaϭt diruaϭꝛ hϭnnϭ yſſyd val glut vꝛthym. Peder aattebaϭd yna idaϭ val hynn. yꝛ emelltith honno heb ef aargyϭedha yꝛ neb nychꝛetto. namyn ybarahu yn diffydlaϭnn. yneb hagen aymhϭelho. achredu. ny nekeeir ef odꝛugared. ac yntev yna aattebaϭd ybeder. ac adyϭat vꝛthaϭ valhynn. mi agredaf hep ef pob peth oꝛ adyϭedy gann dꝛugarahu ohonot vꝛthyf. val na bϭyf varϭ. ac gϭedyſeuyll peder ar eloꝛ. ydyϭat tyϭyſſaϭc yꝛoffeireit. mi agredaf heb ef yvap duϭ yꝛhϭnn aymduc honn yny bꝛu. ac Jeſſu griſt anhargloyd ni. ac ar hynny yndiannot yrydhaϭyt ydϭylaϭ yϭꝛth yꝛ eloꝛ. ac eiſſoes yvꝛeicheu aoedynt diffrϭyth ettϭa. ac nyt yttoed hep dolur arnaϭ. ac yna ydyϭat peder vꝛthaϭ. dyneſſa hep ef at ycoꝛff achuſſana yꝛ eloꝛ. adyϭet mi agredaf yJeſſu gſt vap duϭ anhargloyd ni yꝛ hϭnn aymduc honn ynybꝛu. ac auu yꝛ hynny wyꝛy gϭedy eſcoꝛ val kynn eſcoꝛ. aphann daroed idaϭ dyϭedut hynny. arodi yenev ϭꝛth yꝛ eloꝛ. ykauas yholl Jechyt. ac yn dechꝛeuaϭl moli duϭ aoꝛuc ynvaϭꝛydic. a||dϭynn tyſtolyꝛeth aoꝛuc yveir olyuyꝛ hendedyf arybot hi ynn demyl yduϭ. achymeint adyϭat ef oe darogan hi yny oed yꝛ ebeſtyl yn wylaϭ rac meint eu lleϭenyd. ac vꝛth hynny ydyϭat peder vꝛthaϭ. kymer ypalym yſſyd yn llaϭ Jeuan an bꝛaϭt ni ados yꝛ dinas ac ef ythlaϭ. athi aϭely dy bobyl di yn dall. adot ypalym vꝛth eu llygeit. ac agretto ohonunt ageiff yolϭc. ac arny chꝛetto avydant veirϭ. agϭedy gϭnneuthur ohonaϭ hynny. ycauas laϭer oe bopyl yn

kỽynyaỽ. ac yndyỽedut. Gỽae ni pann yntreỽit odelli val ybopyl o eſſonia. aphann glyỽyſſant ymadrodyon tyỽyſſaỽc yroffeireit yn datkanu ygỽyrthev. ycredaſſant ac ykaỽſſant eu golỽc. Pỽybynnac hagen ohonunt abarhaaỽd yny gamgret ogaledi ỽynt veirỽ yny delli. ac odyna yduc tyỽyſſaỽc yr offeireit ypalym dracheuen at yr ebeſtyl. adatkanu vdunt pob peth or awnnaeth. Ac odyna yr arỽedaỽd yr ebeſtyl corff ywynnvydedic veir wyry hyt yvynnỽent val ygorchymynnaſſei yrarglỽyd vdunt. Ac yny trydyddyd val am aỽr echỽyd nachaf yr arglỽyd Jeſſu griſt alluoſſogrỽyd engylyonn ygyt ac ef yndyuot. ac yny greſſaỽu. ac yndyỽedut vrthunt. tagneued yỽch. ac ỽy|ynteu gann yadoli ef adyỽedaſſant. diolỽch ytitheu || duỽ. tiduhunan aỽney pob peth orravo anryued. ac yna ydyỽat yr arglỽyd vrthynt. kynn vy anuonn om tat ygỽpplav kyſſegyr ydiodeiueint ami ettỽa yn gorffordaỽl ygyt achwi. yd edeỽeis i yỽch chỽi aoedeỽch ymketemeithas yn atanedigaeth ydynyon. pann eiſtedho mab dyn ygkadeir vrdaỽdỽryaeth. yd eiſtedỽch chỽitheu arydeudec kadeir yvarnnv ar deudec llỽyth yr yſrael. hynn yntev aetholes vynn tat .i. ovn olỽytheu yr yſrael ygymryt knaỽt ohonei. ac am hynny ykyſſegreis .i. hi yn emyl ym yndilỽgyr ygỽeryndaỽt ybreſſỽylaỽ ohonei kynn eſcor a gỽedy eſcor. allyma weithonn ỽedy rygỽpplav ohonei hi dylyet yr annyan. Pabeth bellach avynnỽch chỽi ywnneuthur ohonaſi. amdanei hi. Peder yna ar ebeſtyl aattebaſſant idaỽ val hynn. Tiarglỽyd aetholeiſt yt y lleſtyr hỽnn ynn lanaf ac yn laỽnaf or lleſtri. pob peth arglỽyd awnneuthoſt kynn oeſſoed yn berffeith. Ac vrth hynny arglỽyd. ogallei vot ger bronn dyrybuched di ath veddyant. ef aỽelir yni dyweiſſon di megys ygỽledychych di yth ogonyant. kyuodi ohonat dyvam ae dỽyn yn llaỽen yrnef. ac yna ydyỽat yr arglỽyd. Bit herỽyd ychbarnn chỽithev. ac erchi aoruc ef yvihagel archangel dydỽynn e||eneit ygyſſegredic veir yvyny. ac ar hynny

nachaf gabꝛiel archangel yntroi ymaen yar ybed. ac yna ydyϭat yꝛ arglϭyd vꝛthi val hynn. vygketymeithes am kyfneffaf am colomen. goꝛffϭys'ua ygogonnyant. lleſter yuuched. temyl nefaϭl. kyuot yvynyd. kanys megys nachytffynnyeiſt di ac haalogrϭyd pechaϭt trϭy gytffynnyaϭ. ny diodefuy ditheu ynn deilϭg dy goꝛff yny bed. Ac yna yn diannot ykyuodes ygyffegredic veir oꝛ bed. adygϭydaϭ ar dal ydeulin yadoli ydꝛaet yꝛ arglϭyd. adechꝛeu aoꝛuc moli duϭ. adyϭedut vꝛthaϭ val hynn. nyallaf vi arglϭyd talu diolchev avei deilϭg ytti. kanny allei yꝛ holl vyt dy voli di ynn gyfyaϭnn. Ac eiffoes bit venndigedic dyenϭ di duϭ yꝛ yfrael. abit dyꝛchauedic dy enϭ di ygyt ar tat ar yfpꝛyt glan. ac ynyꝛ oes oeffoed. ae dyꝛchauel aoꝛuc yꝛ arglϭyd idi yna. amynet dϭylaϭ mynϭgyl idi. aerodi at vihagel archangel. ac yna rac yvꝛonn ef ydyꝛchafaϭd ygyt ae engylyonn ynyꝛ wybyꝛ. Ac yna ydyϭat yꝛ arglϭyd vꝛth yꝛ ebeſtyl. neffeϭch ygyt ami ynyꝛ wybꝛenn. agϭedy eu dyuot attaϭ. ydyϭat valhynn. Mi aadaϭaf yϭch tagneued. ami avydaf ygyt achϭi hyt ynn diϭed yꝛ oes. ac odyna gϭedy dyϭedut ohonaϭ hynny. ygyt ae engylyonn || aoedynt ynn kanu. ac ygyt aevam yd aeth ef ybaradϭys. ac onerth yꝛ arglϭyd yna ykymerϭyt yꝛ ebeſtyl ynnyꝛ wybꝛenn. ac yducpϭyt pob vn ohonunt yꝛ lle yd oedynt gynt ynn pꝛegethu yndaϭ. maϭꝛ wyꝛtheu duϭ yꝛ hϭnn auuchedockaa ac aarglϭydia. ac aawledycha yny dꝛindaϭt berffeith teir perſonn. nyt amgen. ytat. ar mab. ar yſpꝛyt glan. ac yn vn duϭ anwahanedic ynyꝛ oes oeffoed. ameN. || ||

KYSSEGYRLAN UUCHED.

Traether bellach am dwyϭaϭl garyat dꝛϭy yꝛhϭnn ykyſſyllder ykreaϭdyꝛ duϭ ae ~~grad~~ greadur dyn. Ac yn gynntaf reit yϭ gϭybot beth yϭ caryat. Aphaϭed ygϭehenir keingev caryat. Ac o baffoꝛd ydaϭ kyfyaϭn garyat. Seint aϭſtin adyϭeit val hynn beth yϭ caꝛyat. Karyat yϭ neb vn vyϭyt yn kyſſylltu deupeth ygyt nev yn eidvnaϭ eukyſſylltu. Deu ryϭ garyat yſyd. nyt amgen. karyat ſerchaϭl trigedic tragyϭydaϭl. Acharyat ellylleid difulannedic amſſeraϭl. Ykynntaf adodir ar beth paꝛhaus tragyϭydaϭl Ac agyſſylltir ac ef yn dꝛagyϭyd. Yꝛ eil adodir ar beth a|amſſeraϭl tranghedic. Ac ygyt ac ef ytreing. Ac ydifulanna. Ykynntaf caꝛyat perffeith yϭ: kannys peth perffeithgϭbyl tragyϭydaϭl agar. Sef yϭ hϭnnϭ. duϭ. Yr eil caryat. amperffeith yϭ. kannys amperffeith yϭ caru ypeth ygaller ygaſſau. Ac ymϭahanu ac ef. Ac aghenn yϭ ymϭahanu apheth daruodedic. Ykynntaf aelϭir kuedſerch neu anϭylſerch. kannys ku ac anϭyl ydyly vot yſerch ac gyſſyllto yſerchaϭl ae garyat yn dꝛagyϭyd. Yꝛ eil aelϭir ynvytſerch. kannys ynvyt yϭ yſerch adifulanno gyt ae ſerchaϭl. Am hynny tremegedic yϭ ykyfuryϭ garyat hϭnnϭ ar dϭyll garyat. Ykynntaf yſyd berffeithgϭbyl eidunſerch || anrydedus. hϭnnϭ kannys dϭyϭaϭl yϭ gϭꝛthϭyneb yꝛ caryat arall knaϭdaϭl yϭ. Llyma yffoꝛd ydaϭ yꝛ annϭylſerch gϭynnvydic hϭnnϭ. Ydꝛindaϭt vendigedic onef kreaϭdyꝛ pob peth oꝛa weler ac ar ny weler. yndaϭ ehun yſyd pob peth. kannys ydan t' pheth ykynnhelir. nyt Amgen gallu. Agϭybot nev doethineb. Adayoni. Ar t' pheth hynny ab'odolir Atheir perſonn ydꝛindaϭt. kannys yꝛ tat yp'odolir gallu. kānys ef yſyd holl alluhus. Aholl gyuoethaϭc. Yꝛ mab yp'odolir doethineb Agϭybot. kannys ef yϭ ygϭir doethineb.

Agóybot. agymerth dynyaól gnaót. Ac aóyr pob ryó beth. Yr yſpryt glan ypodolir daeoni athrugared. Kannys ef yſyd holl drugaraóc. Kannys ohonaó ef dróy ydrugared ykymyrth ymab ydynyaól gorff. Danet oveir wyry. Yteir perſon hynny kyt boet pob vn onad dunt yn berffeithgóbyl duó eiſſoes. ón duó ynt yn vndóyóolder tragyóydaól heb vot ynvóy. nac yn llei ydóyóolder ynvn or teir perſon noe gilyd. nac yny teir perſon ygyt noc ynvn ohonunt. nac vn onadunt yn gynt noe gilyd nac vn yn ol ygilyd. namyn yteir perſon yn gymharyeit gyfoedon gyt tragyóydolyon. Ac aelóir odirgeledic enó. Alpha et Ó. Sef yó hynny. || .a. ac .o. dechreu adióed. A llythyren teir coglaóc yó. Ac aaróydocka teir perſon ydrindaót. Yny gogyl vchaf ytat. yny gogyl iffaf or tu deheu ymab. ~~ac yny gogyl arall iffaf or tu affev~~. Kannys ef agyueiſte ar deheu duó dat. Yny gogyl arall iffaf or tu affev yr yſpryt glan. Kannys ef yſſyd ynkyniret caryat annóylſerch yróg ytat ar mab. .Ó. llythyren gronn yó heb dechreu aheb diód yndi. Kannys ympob lle obeth krónn ykeir diód adechreu. Ac yrhynny nyt oes na diód na dechrev arnaó. Ac amhynny diód adechreu yó. ynychylch. ahonno aaróydocka vndóyóolder yteir perſonn yſyd dechreu adiód ypob peth kynn ny bo na dechreu nadiód arnaó. Allyna ykylch t' ac vn yſyd pob peth. Kannys ohonaó ymae pob peth yndyuot. Athróydaó ef ydaó pob peth ac yndaó ytric pob peth megys ydyóet paól eboſtol. Kyffelybróyd yhynny aellit ygymryt ar gylch krónn pedóarkoglaóc aellit yyſgythru val hynn. nyt amgen. góneuthur kylch krónn aróeith .Ó. Ac yny kylch hónnó yſgythrv. a. yn tchoglaóc. Ac yny gogyl vchaf or .a. yſgythru duó dat. Yny gogyl iffaf ar deheu yſgythru mab duó. Sef yóhónnó ieſſu gſt. Yny gogyl arall or tu affev yſgythru yryſpryt glan ar ffuryf colomen yn gyfulaónn || odan yr hónn aaróydockaa caryat annóylſerch yſyd ynn kynniret ferchaól garyat ytat arymab. ar mab arytat. O. llytheren gronn

yϭ. heb na dechꝛeu na diϭed arnei. kannys ympoblle arnei ykeffir dechꝛeu adiϭed. honno aarϭydocka vndϭyolder yteir ꝑſonn. Ynyvann vchaf oꝛkylch hϭnnϭ yn lle ymae ydϭyrein. llunyer ytat. yny gogled oꝛ tu deheu yꝛ tat. llunyer ymab. yny deheu oꝛ tu aſſeu yꝛ tat. llunyer yꝛ yſpꝛyt glan. yn annon neu yn kyniret gϭꝛychyon odan ykaryat annϭylſerch yrϭg ytat ar mab. Yny goꝛlleϭin ywaeret. llunyer yꝛ eglϭys gatholic lan. yꝛhonn yſyd ϭꝛeic bϭys b'aϭt yvnmab duϭ dat. Sef yϭ honno yꝛ eglϭys uudugaϭl gynnulledic ogyffredin luoſſyd ffydlonyon kriſt odynyon yꝛ eglϭys ryuel⁹ yma. ac ēgylyon yꝛ eglϭys vudugaϭl vꝛy. Bellach odan yꝛ annϭylſerch garyat yſyd yn kyniret yrϭg ytat ar mab yr hϭnn ykeffylybir yꝛ yſpꝛyt glan idaϭ. ac ynϭir ef yϭ. ydygϭyd gϭꝛechyon yꝛ eglϭys uudugaϭl. ac odyno ygkalonnev ffydlonnyon yꝛ eglϭys ryuel⁹ yma. ac yꝛ bychanet vo ygϭꝛchyonn ~~h~~|hynny ny allant vot yn llei namyn yn voe noꝛ holl vedyſſaϭt. kanys kyt yſ galϭer yn wrchyon nyt ynt le noꝛkϭbyldan yꝛ hanϭynt ohōnaϭ. || Sef yϭ hϭnnϭ yꝛ yſpꝛyt glan. ac nyt llei hϭnnϭ ehun noc vnolder yteir ꝑſon ygyt. Yꝛ annϭylſerch garyat hϭnnϭ awahenir yn dϭy geing. vn yϭ karu duϭ yn voe no phob ryϭ beth. acharu dygyfneſſaf ynn gymeint athidyhun. Yꝛ eil yϭ. karv duϭ yn vϭy nophob ryϭ beth adylyir obedeir ffoꝛd. nyt amgen. oholl gallonn. oholl eneit. oholl nerth. oholl vedϭl. Sef yϭ hynny yn doeth. hyt na bo neb ryϭ beth yny gallonn aϭꝛthϭynepo ygaryat ef namyn rodi idaϭ ef yꝛ holl gallōn. kannys ef ehun yſſyd yny herchi pann dyϭeit. vymab moes ym dygallonn. Sef yϭ hynny holl ewyllys ygalonn. hyt na bot gϭaet yny galonn ar nys gellyger oe garyat ef obyt reit. Oholl eneit. Sef yϭ henny yn beruelys. neu ynvelyſter. hyt na bo digrifuϭch. na pheruelyſter ynyꝛ eneit namyn duϭ ehun. ac nacharer neb ogyfyaϭn garyat. namyn ef. neu adylyer ygaru yꝛ garyat ef. Oholl nerth. Sef yϭ hynny yn gadarnn. hyt na bo neb ryϭ beth aallo dy wahanu vꝛth garyat duϭ. Oholl

vedỏl. Sef yỏ hynny. yn gofaỏdyrꝛ hyt nat el dꝛos gof gennyt byth ygaryat ef. namyn kynnal yn dygof nacherych neb ryỏ beth yn voe noc ef. Karu dygyfneſſaf adylyy yn gymeint athidyhun. Sef yỏ hynny. narybuchych idaỏ || dꝛỏc ac nas mynnych mỏy noc yt dyhun. ac avynnut yrybuchyaỏ yt dyhun yvynnv idaỏ yntev. ac na ettych arnaỏ oꝛmod gỏall nac eiſſeu moe nac arnat dyhun hyt ygellych yngyfyaỏn yamdiffynn megys nat ymlycrych dyhun yn oꝛmod oe garv ef yn vỏy nothi dyhun. hyt na ettych dim ardyhelỏ yachub dyaghen dyhun heb yrodi vꝛth yaghen ef. ƙanys ny dylyy di garu neb yn vỏy nothi dyhun. namyn duỏ. ƙyt yſkerych yn gymeint athi dyhun. Ꝑygyfneſſaf yỏ pob vn offydlonyon c̀ſt. Sef yỏ hỏnnỏ pob c̀ſtyaỏn ffydlaỏn. ac ynn bennaf paỏb oꝛawnaeth da ytt. ƙyt bych mỏy|mỏy rỏymedic yth ryeni ath gereint noc yeſtronnyon. ac ynvoe yth rỏymir ygarv dyryeni ath gereint yſpꝛydolyon megys eglỏyſ|ſỏyꝛ. achꝛeuydỏyꝛ. noth ryeni ath gereint knaỏdolyon. megys ymae pennach yꝛ yſpꝛyt noꝛ knaỏt. ac ynn bennaf ohynny odỏyt greuydỏꝛ dy gytgreuydỏyꝛ. athạdadeu yſpꝛydolyon. Ꝑob ryỏ garyat arall oꝛadotter ar greadur arall eithyꝛ agarer yꝛ duỏ. ynvytſerch yỏ. ac ny henyỏ owrchyon yꝛyſpꝛyt glan. ac vꝛth na henyỏ ogylch ydꝛindaỏt yꝛ hỏnn yſyd bop ryỏ beth. ar dim ytroir. achyt adim ykollir || Sef yỏ dim. abſenn agỏꝛthỏyneb ybop ryỏ beth ac amhynny odieithyꝛ kylch pob ryỏ beth ymae achyt ac ef ymae pechaỏt. ƙannys vn ryỏ yỏ pechaỏt adim ac amhynny ycollir ypechaduryeit tgedigyon byth yny pechodeu gyt adim oachaỏs ymadaỏ onadunt yarhynn yſyd bop dꝛỏy dodi euhynvytſerch ar dim. ac ymgyſſylltu ac ef. Ⱥbellach megys ykyſſyllda yꝛynvytſerch amſeraỏldim nev bechaỏtdim yſerchaỏl adim. velle ykyſſyllda annỏylſerch tragyỏydaỏlbeth yſerchaỏl aduỏ yꝛ hỏnn yſyd bop ryỏ beth yn tragyỏydaỏl. ac velle dꝛỏy yꝛannỏylſerch garyat hỏnnỏ adel owꝛychyonn yꝛ yſpꝛyt glan yꝛ hỏnn yſyd annỏylſerch garyat ytat arymab. ar mab

arytat. ykyſſylldir kreadur dyn a greaȣdyꝛ duȣ holl gyfuoethaȣc. Ac velle yteruyna yꝛ eilrann oꝛ llyuyꝛ hȣnn. nyt amgen noc odȣyȣaȣl garyat. . . . .

TRaether bellach amy tryded rann nyt amgen amberlewycuaeu amarȣhunev adelont oꝛdȣyȣaȣl garyat hȣnn. ac onaȣrad yꝛ egylyon. Ȣȣedy aruerych oꝛ dyȣedigyon campeu vchot dꝛȣy ochel ygȣydyeu. ac ymȣꝛthot ac ȣynt. ac ofyꝛthy yndunt vedyginaetheu ybꝛathev dꝛȣy ymedyginaethev adyȣetpȣyt vꝛy. || Reit yȣ ytt ymrodi yn gȣbyl ogalonn. ac eneit amedȣl yꝛdyȣededic annȣylſerch dȣyȣaȣl garyat adyȣetpȣyt vꝛy. achyt dylyych garu pob vn oꝛ teir perſonn yn gymeint ae gilyd. ar teir pſonn ygyt yn gymeint aphob vn arneilltu. aphob vn ar neilltu yn gymeint ar teir ygyt. eiſſoes oachaȣs kerennyd achyfneſſafrȣyd. ac adnabot dygic ath waet ath gyffelyb. nes yȣ ytt ymdiryoni ar mab noc ar tat neu ar yſpꝛt glan. kannys ef agymerth yn knaȣt ni am danaȣ a gat oꝛ yſpꝛyt glan. ac aanet oveir wyry. aherȣyd hynny ynbꝛaȣt yȣ kyt boet duȣ dat yn dat yn. ar yſpꝛyt glan yn dadmaeth yn. kanys ygaryat ef yȣ ymboꝛth yn eneideu ni. ac velle ydyȣetpȣyt yꝛ bꝛaȣt ynyvꝛeudȣyt. kannys val ydoed nebvn vꝛaȣt ogreuyd bꝛodyꝛ pꝛegethȣyꝛ yny benyt. ac yndodi yholl obeith yny dꝛindaȣt onef. ac oe holl eȣyllys ygalonn yn gnotav ynyvedȣl ynvynych guſſanu traet pob vn oꝛ teir perſonn ar neilltu ynvnȣed aphei beynt gynndꝛycholyon rȣg ydȣylaȣ. ac ynn hynny dydgȣeith yboꝛedyd ynyvarȣhun. ef aglyȣei lef arafber garueidlos yndyȣedut vꝛthaȣ val hynn. da yaȣn ygȣney di yn karu nipob perſonn ar neilltu. ac eiſſoes kannys anaȣd || yȣ ytti dyall traet ytat neu yꝛ yſpꝛyt glan nae a|adnabot. vꝛth hynny ymdiryona di yngaredic aꝛ mab ac ymgar ac ef. kannys ohonaȣch chȣi yꝛhenyȣ ef. athꝛoſſoch yganet ac ygodeuaȣd. ac aȣnnelychdi erdaȣ ef kymeredic yȣ gennym ni. ac yni ygȣney megys idaȣ ef kannys vn ym ni ac ef ynt' ygyt. ac odyna

glutȣediaȣ aoꝛuc ybꝛaȣt yn ſerchaȣl garedic ydꝛindaȣt o nef yardangos idaȣ peth cadȣadȣy tꝫgedic yny tragyȣydaȣl gof amygȣynnvydedic dȣyȣaȣl vendigeitvab hȣnnȣ. dꝛȣy ymdiret yngadarnn yꝛdꝛindaȣt ar gaffel ygantaȣ yꝛhynn aarcher yndꝛut idaȣ. ac yngyfyaȣn dꝛȣy teilȣg wedi. Agȣedyllithꝛaȣ talym o amſer. ȣedy hynny hyt ynydoeth gȣyl ydꝛindaȣt ynyꝛhaf. yna yboꝛedyd wedy ryuot ybꝛaȣt ynglutȣediaȣ ydꝛindaȣt wedy plegeint ybꝛodyꝛ yny vu dyd ar bꝛaȣt yna wedy ryollȣng oe benyt yꝛ ys talym kynn ohynny. yna yboꝛedyd yſyꝛthyaȣd marȣhun yſbꝛydaȣl arybꝛaȣt. ac ynyvarȣhunhonno ef aȣelei herȣyd ydebic ef vot ybyt oll ygyt. ar benn bꝛynn vchel aphaȣb yn ergrynnv yꝛ ardeche̊aȣc weledigaeth aoed yndyuot yn ebꝛȣyd. Ac yna yny lle ef aȣelei ybꝛaȣt ynef oll yn ymdoꝛri. ac ynymegoꝛi. ac ynn gollȣg ohonei glaerheul anueidꝛyaȣl eglurder || ac ynyvann vchaf idi megys ȣybꝛenn ganneit ae hanueidꝛaȣl ovyn ar baȣp kannyſ hi aallei egluraȣ pann vynnei. athyȣyllv pan vynnei. ac oꝛ tu affeu yꝛ ganneitlathyꝛ wybꝛenn honno ydoed llathꝛedicfflām odan arafdec ferchlaȣn yn kyniret gȣꝛes goleuni yrȣg yr heul ae phaladyꝛ. ac oꝛ tu deheu yꝛwybꝛenn gynntaf yꝛ oed paladyꝛ yꝛ heul yndiſgleiraȣ ac yn goleuhav yꝛ holl vedyſſyaȣt. ac yna ydyȣetpȣyt vꝛth ybꝛaȣt val hynn. yꝛ heul aweleiſti yn gronn heb diȣed heb dechꝛeu arnei. vnolder teir ꝑſonn ytrindaȣt yȣ heb dechꝛeu aheb diȣed arnunt. yꝛwybꝛenn vchaf ganneit ac ar baȣp yhofyn. ytat yȣ o nef adylyir yofynhav ovabaȣl ouyn. Sef yȣ hȣnnȣ ofynhav nawneler dim na neb ryȣ beth yny erbyn oꝛae kotho ef. megys ydyly mab da ouynhav ydat dꝛȣy garyat hyt nas kodo. Yllathꝛedicfflam wybꝛenn arall odan yꝛ yſp̄t glan yſyd dan yn kyniret annȣylferch yrȣg ytat ar mab. ar paladyꝛ diſgleirlathyꝛ oꝛtu dehev yȣ vn mab duȣ dat yn lleufer ac eglurder yꝛ holl vedyſſyaȣt. ac velle heuyt ygellir ac ydylyir yſgythꝛu ykylch hȣnnȣ yma ary mod ydyȣetpȣyt vchot. Ac yna glut-

wediaϑ || aoꝛuc ybꝛaϑt dꝛϑy wylofein am ardangos idaϑ ymab avei hyſſpyſſach no hynny. ac ynebꝛϑyd wedy hynny nachaf ykylyϑ ybꝛaϑt ynarafber ymadꝛaϑt yndyϑedut vꝛthaϑ. dyret llyma dangos ymab ytt. ac yny lle nachaf ygϑlei ynydis gleirlathyꝛ eglurloyϑ oleuni paladyꝛ. areilun mab dyn anueitraϑl diueſſur dꝛagyϑydolder ferch maϑꝛed eglurder yberfflaϑn degϑch megyf ynoet deudegmlϑyd val ydoed ygϑynnvydic aꝛglϑyd ieſſu gſt ynyꝛ amſſer ydechꝛevaϑd dyſgu yny temyl. ac ynmynychwanegu amrafael dis|gleirder tegϑch karueidferch oe beffyꝛloygochyonn ganneitlϑyſſon deṽrud hyt nat oed neb ryϑ greadur oꝛae gϑelei a allei arnaϑ naſyꝛthei ynyvarϑleϑyc odꝛaferch athꝛadiruaϑꝛ garyat aryperffeithgϑbyl anrydedus dϑyϑaϑl degϑch hϑnnϑ ac nyt ryued. kannys tragyϑydaϑl uuched. ac annoꝛffen vyϑyt anteruynedic yϑ edꝛych ar ydϑyϑaϑl deilyngferch wyneb hϑnnϑ. achynny allei neb ryϑ greadur gynnal yny gof nae vedϑl milkannvet rann diſgleirder yꝛ eiryanlathyꝛ degϑch aoed arnaϑ eiffoes kymeint ac aallaϑd ybꝛaϑt ygynnal gantaϑ ef yny vedϑl oadurbꝛyt ynefuaϑluab hϑnnϑ ae arderchaϑclun. llyma yϑ hyt ygallaϑd ef hynny. oe gynnal. ||

Vab. mab melynnϑynn adueindϑf oed val yn oet deudegmlϑyd. ac yn gymedꝛaϑl ydϑf adyat ygoꝛff. ohyt aphꝛafftter vꝛth yoet. penn gogygrϑnn gϑedeid idaϑ. agϑallt penngrychlathyꝛ pefyꝛloyϑ eureit velȳnlliϑ arnaϑ yn vnffuryf aphei gellit llunyaϑ nev vedylyaϑ dϑy yſcubell ovan adaued neu van gaſnad oeur trinaϑtaϑd ahynny megys ar voe no rychϑant obop tu yꝛ deu wyneb glaerwynnyon. athoꝛyat pedaϑlfuryf arygϑallt arydal. ac yn gyfuch ac ygϑelit llaϑer oꝛ klufteu. toꝛryat ygϑallt aryſtlyffeu ypenn ac arygϑegil yn arϑein ardyꝛchafat kroket wedeidlϑys. ar gϑallt oll yn benngrychlathyꝛ hyt aryꝛyat. ac yno ynbenn llyfynlϑys gribedicloyϑ vꝛth gynnϑyffaϑ yꝛ eur goꝛon arnaϑ. agϑynndal gϑaſtatlyfyn changlathyꝛ mereridliϑ idaϑ. adyꝛnued

amyl yꝛ gȯꝛ mȯyhaf yny let. arychȯant ehalaeth ynyhyt oꝛ eneidꝛȯyd ygilyd. ac ydan hynny dȯy burloyȯduon hirueinon aeleu megys dȯyueing oꝛ muchud gloyȯduaf avei ymyȯn diruaȯꝛ greic oꝛ kriffyalt neuoꝛ mererit llathyꝛwynnaf oꝛaallei vot. neu gynnhebic ydȯy vein bleth ovein ſidan gloyȯdu ardȯylaȯes oꝛ yſgarlat klaerȯynnaf avei. ac yrȯg ydȯyael arllȯy||byꝛ peſyꝛganneit diſgleirder megys maen mererit llathꝛeit ygkymherued byꝛllyſc oꝛ bꝑaem gloyȯduaf avei. ac odyna ydandeu amrant gannheitlathyꝛ. ac ambelluleȯ gloyȯduon arnunt. megys aryꝛ aelev ydoed deurudellyon lygeit. pȯmpaed dꝛemwalcheid. ac onadunt yngȯanegv mandagreu karueidſerch. megys manȯlith mis mei nev van dafynnev oaryan byȯ ahynny oannȯylſerch garyat aryffydlonyon greaduryeit. ar dagreu hynny aelȯit gȯyth yꝛ yſpꝛyt glan. yrei hynny adygȯydynt ymyȯn kalonneu ỽ penẏtdynyon aȯnelynt eu penyt yn teilȯg. adiogel vydei yno rygaffel rat ygann yꝛ yſpꝛyt glan. ae gȯbyl annȯylſerch garyat. ac yrȯg ydeu rud dellyon lygeit ydoed yn kyꝛchu byꝛgrȯnn deſdluſlȯys enev. athꝛȯyn kyfladꝛum vnyaȯnllun. Froenev agoꝛet ac yn gȯanegu ſerchaȯlvꝛyt garyat oarafber gyffro ydȯyȯolyon ffroenev. ac ygkylch ynefaȯl dꝛȯyn hȯnnȯ ydoed deuglaerȯynnyon gannheitbꝛyt wyneb kyngrynnyon. arychȯant amyl yꝛ gȯꝛ mȯyhaf yny hyt. ac arall yllet. ar gȯynnvydic wyneb hȯnnȯ aoed kynndecket. achynn egluret ac na ellit kyffelybu idaȯ neb ryȯ greadur coꝛffoꝛaȯl na nefaȯl na dayaraȯl. megys gȯynneiry yſtȯyll nev wynn vlodeu roſys nev lilys. || nev auallulaȯt. nev wawn goꝛuynyd. nev yſgeȯyll. nev heul yſplennyd nefaȯl megys lloer em dyd. neu feren ymoꝛȯyꝛ. neu venuf pann deckaf yny nefuaȯlgylch. neu heulhafdyd pann vei egluraf ynn tyȯynnv diſgleirloyȯ eglurder amhanner dyd vis meheuin yn haf. ac odyna deu berffeithloyȯ gochyon rudyeu troelleid. ffuonliȯ. yndiſgleiraȯ megys gȯaȯꝛuoꝛedyd haf. neu deu ulodeuyn oroſys coch. neu heul vꝛth vcher yn

mynet ynyhadef. ac yn tyǒynnv arvynyd oeur perffeithloyǒ. neu diſgleirǒin gloyǒgoch yn diſgleiryaǒ dꝛǒy leſtyꝛ gǒydꝛin tenev. ac velle ydoed gloyǒgoched ydeurud yn perffeithyaǒ klaerwynnder ykyſſegredic wyneb ae glaerwynder ynteu yn kymyſcu tegǒch ar gloyǒgochyon rudyeu. ac ygyt yn egluraǒ diſgleirder ar ymelynllaes amylwallt. ahǒnnǒ yngoleuhav ferchaǒl degǒch arnunt wyntev. ac odyna purloyǒdued yꝛ aeleu arymranheu yn mǒyhav eglurder pobvn onadunt arygilyd. ac ǒyntev oll ygyt yn mǒyhav tegǒch yꝛ holl gnaǒt. athegǒch yꝛ holl gnaǒt yn angwanhegu eu tegǒch ǒynteu. ac odyna ydoed yꝛanryded⁹ vab. dǒy wefuus yn kyffroi kyfulaǒnferch garyat arbaǒp. aphaǒb arnaǒ yntev. ac ychydic ardyꝛ‖chafat arnunt yneidunaǒ kuſſanev fercholyon ygann yffydlonnyon greaduryeit. ac yndiſgleiryaǒ onadunt pann gyffroi ardyꝛchafat yfercholyon wefuuſſev megys manwrychyon agyfodynt ofafǒrꝛyꝛdan ſychyon yſkyꝛyon pedꝛyholl ffynnidǒyd. aphaǒb ryǒ ſafǒyꝛber blas achǒeith arnunt hyt nat oed na ſukyꝛ na blenſbǒdyꝛ na mel kynnteit na gǒin klaret ae kyffelypei. arei hynny aelǒit gǒꝛychyonn ferch yꝛyſpꝛyt glan. ac yny lle yſyꝛthynt ygkalonnev yffydlonnyonlloſgrach oannǒylferch garyat yꝛyſpꝛyt glan awnaent. ac odyna yny byꝛgrǒnn deſduſlus eneu ydoed manwynnyon danned ymbellyon myǒn gloyǒgochyon oꝛchafuanev ygkylch tafaǒt arafber huolder ymadꝛaǒd. ac is laǒ ybyꝛgrǒnn eneu gǒedeid ydoed elgeth gronn gaboleit waſtatlefyn. Ac ydan hynny mynwgyl kylchaǒcwyn hirlǒys. ac ydan hynny hirwynnyon wedeidlun vꝛeiſgyon vꝛeicheu vꝛth gyngrynnyon yſgǒydeu arǒꝛeidweith. ac odyna dǒylaǒ hirǒȳnnyon kanneitlathyꝛ. abyꝛrion ewined ballaſſar kǒꝛteiſſon ar hirveinon vyſſed anueidꝛaǒl diſgleirloyǒ lewychder. Ac ardyꝛchafat dǒyvꝛonn vilǒꝛyeid. achoꝛff lleweid arderchaǒc ac amyarch yn aduein vonedigeidlun. ac ody‖na bꝛafwynnyon voꝛdǒydyd kadyꝛweith. achyng'grynnyon linnyev yrygtunt. ahirwynnyon vnyawnllun

eſgeireu kyfuaddlinn eithyr vot ynvreiſgach ykrotheu vdunt ynagos aryglinnyev nogyt eu meined. Ac ydan hynny tyneryon hirwynnyon traet. Achyngrynnyon vyſſed arnunt gwyndefdluſſon. Ac odyna tynerder yr holl yſpryda6l gna6t defoluſlathyr kymeredic or yſpryt glan. a gwynnvydic anedic oveir wyry yn kyfulawni kyfladyat pob ffydla6nn gna6t. Ac ef odragywyda6l garyat annwylferch. Ac amy mab fercha6curyt h6nn6 ydoed ykyfry6hōn. nyt amgen. peis. Ahoſſaneu or yſtinos teneu claerwynn. Sef y6 yr yſtinos. maen g6erthua6r claerwynn. ac ageffir ynyr yſpaen eithaf. ac aellir ynyddu. a gwneuthur g6ifcoed or adaued h6nn6. Arwifc awneler ohona6 aolchir yny tan pann vvtraho. abyth ypara. Ac ael6ir vryael. kannys vr o efrei. tan y6 ogymraec. Abotymev oeur perffeithgoeth ar bop lla6es oardr6nn hyt ym pennelin arudem g6erthua6r ympob b6t6m. Ac velle ydoed ary-d6yuronn oe elgeth hyt ywregys. Achrys Alla6dyr orbiſſ6n meinwyn amdana6. Sef y6 ybiſſ6n. meinllin owlat yr eifft. Ac eſgittyeu or kordd6an purdu yn ar6ydockav ydynya6l gna6t. || Agymerth or dayar dy6yll. Ag6ageu oeur yn cayu arymynyglev. Allafynnev o eur yngyfula6n owynnyon ēmev ovyn6gyl ytraet hyt ymlaen yvyſſed. Ac arvchaf ybeis glaerwenn honno aar6ydockaei kanneitli6 diargy6ed yg6erydon ydoed yſgin obali flāmgoch 6edy y lli6a6 ag6aet pedeirmil afeithugeinmil overthyri meibon diargy6ed alas yn keiſſya6 ċſt yny en6 ef. Kynn bot vn ohonunt ynd6yvl6yd. Ahynny oll oveibon aoedynt yny gylch ef yn kanu g6a6t ida6. ar nyaallei neb vch ydayar nac is dayar ychanu namyn 6ynt ehunein. Ac yſtyr ywa6t aganeint hyt ygallei ybra6t ydyall oed hynn.

Diolch6n yon ytt dyrodyon
yni veibon. vaboet dirym.
Pebeym henyon val yn dynyon.
kolledigyon dig6yn vydym.

Deun differeiſt pan yn rodeiſt.
gŏaet agreeiſt yngreu ffrŏythlym.
Maŏr yn kereiſt. ongŏyargeiſt
yn bedydyeiſt. bydoed eidiym.
Yor gſt keli. vrth dyvoli.
klyŏ yn gŏedi. gŏaet aeiryaŏl.
Mae gennyf ui. oth radeu di.
kynn ynproui. praŏbudugaŏl.
Gŏaet heb dauaŏt. heb gryſder knaŏt.
heb rym keudaŏt. kiŏdaŏt dynyaŏl.
Yn kanu gŏaŏt. yduŏ drindaŏt.
diŏael vndaŏt. vn temyl dŏyŏaŏl.
Maŏl diledryt. yr tat maŏrvryt.
ar glan yſpryt kyŏyt || kyŏeir.
Molyant mebyt. meibon ybyt.
yvab gwynnvyt gwynnvydic veir.
Maen dineudaŏt. on keinvolaŏt.
yn canu gŏaŏt. gŏaet heb vn|geir.
Ygyfundaŏt. teirperſonaŏt
tragyŏydaŏt vndaŏt ygwneir. amen.

Ahynny yroed ymeibon merthyry gwerydon yny ganu yn waſtat heb orffŏys. ac vrth yr yſgin obali fflamgoch yroed pan or ermin manurith yn arŏydockav yperigloryon. kei onadunt ogor kanneitrŏyd ygŏerydon. ereill ogethinder ypenytdynyon gŏedŏon. allinynn oeurllin or yſgŏyd ygilyd idaŏ. amaen karbŏnkul⁹ ar bop yſgŏyd yn kynnal deupenn yllynynn. areſtyr o eur kyfulet allaŏ yngogylch yryſgin yn gyfulaŏn orudēmeu agwynnēmev yn rŏymedigyon ynyr eur. ac ymdanaŏ yroed wregys ogyŏreinŏeith wedy rywehu ovanadafed eur yn gyfulaŏn owerthuaŏruſſyon ēmev. a maen karbŏnkul⁹ lleŏychlathyr ynwaec arnaŏ. agŏaell oruēur yn kayu arnei. amen mererit diſgleirwynn yn benn arygŏregys.

Ac nyt oed vrthaw namyn ynfeil oeur wedy yr yfgythrv yndi taryan. Ac yndi ygroc ar kethreu ar gorron drein ar gwayw. Ar arueu ereill oll ygodeuawt ćft ac wynt. Ac ahonno yrinfeilit kalonnev ffydlonnyon ćft. Ac henweu yn llyuyr yuuched. ‖ Ac ambenn yr arderchawcuab yroed korron oeur perffeithgwbyl. Ac yn rwymedigyon ynyr eur. deudegmein oamedrodryon mein gwerthuawruffyon. Ar karueiduab aoed yn kyfeifted kadeir adwyndec oafkwrnn eliffant difgleirlathyr gānheitrwyd yn rwymedic obop mann owiwyon lafynnev rudgoetheur yn gyfulawnyon obop ryw amherodryon mein gwerthuawr *~~ar benn y wialen.~~ ac yny llaw deheu idaw ydoed teyrnnwialen oeur mal. Ac is ylaw arbenn ywialen maen carbwnkul[9] llewychloyw. Ac yarylaw maen arall. Ac ohynny yvynyd ywialen ynteirkein yn ardangos teir perfon ydrindawt ovn kyff vndwywolder yn llywyaw teirbann yvedyffyawt. nef adayar ac vffernn. Acphann wehynnei yferchawluab yfprryt ydwywolferch anadyl. ef agyuodei ohonaw ober arogleu ybawp yny gylch ygymeint ac nat oed neb ryw arogleu na rofys na lilys na neb ryw ffrwyth na neb ryw lyffewyn na mirr na gwtt na bam na finam nac affia na neb ryw ireit gwerthuawr ae keffylypei. Ac velle yroed ygwynnvydic nefawluab yn kyfulewni ypymb fynnwyr oferch yradev ef ehun. nyt amgen. ~~oa~~|oe anueidryawl degwch ynkyfulewni ygolwc. oearafber barabyl digrifwch yn kyflewni yklywedi‖gaeth. or perwrychyon melyfter adeueint owanegyat ygwefuffev. Ac ovan dagreu yllygeit afyrthyeint yny kalonneu yn kyfulewni yfafwyr vlas. Ac or yfprrydawl anadylwehynnyat yn kyflewni yr arogleu. Ac odynerder yr yfprrydawlgnawt kymeredic or yfprryt glan aganedic oveir wyry yn kyfulewni ypymet fynnwyr kyffredin yr korff oll. Sef yw hwnn kyflad neu gyhwrd. Ac nyt ryued ygreawdyr ypymtpfynnwyr eukyflewni oe radeu ef. Ac yna yfyrthyawd y

* ac amylder o gluftogeu pali arei fidan arei eurllin
(ydanaw ac ynygylch ac ydan ydraet)

bꝛaȣt ger yvꝛonn yꝛeuruab ynyvarȣleȣyc odꝛaannȣylferch garyat arydȣyȣaȣluab hȣnnȣ. Ae gyuodi yndꝛugaraȣc ae goꝛuc yꝛ adȣynvab adyȣedut vꝛthaȣ. kyuot Acharvi bellach yn gymeint ac ygellych vȣyhaf. Ocharglȣyd heb ybꝛaȣt. nyt oes diolch ym yꝛ dygaru kannys nyt oes neb oꝛathȣelei ar nythgarei. Oes heb ef. kannys nyt amdangoſſȣn yt onyt yꝛvygkaru ohonat. Ac nychery di vi vi yngymeint ac ykarafi di. Ac etȣa nyweleiſti vi yngȣbyl. Aphann ymgȣelych tiamkery ynamgen yſtyꝛ. Amanac yꝛpꝛydydyon yrodeis i vdunt gyfurann oyſpꝛyt vynigrifuȣch i ymae yaȣnnach vdunt ymchȣelut yꝛyſpꝛyt hȣnnȣ ym diȣyll i noc yganmol ynvytferch goꝛȣagyonn bethev tranghedigyon yn amſſeraȣl. ‿ ||

Bellach kannys odȣyȣaȣl garyat annȣylferch yꝛ yſpꝛyt glan yryd ydyȣededic yſp̄t yſpꝛydolyon weledigaethev yny marȣhunev ar perleȣycuaev adelont oꝛferchaȣl garyat hȣnnȣ. vꝛth hynny gȣybyder paffuryf ygallont dyuot. Ac yngȳntaf pann eidunych eu dyuot gȣybyd dyvot yndibechaȣt dꝛȣy gredu ohonat yaȣnffyd yꝛ eglȣys lan gatholic. Abot gennyt gyfulaȣn obeith yny creaȣdyꝛ gann yobꝛyn arnaȣ oth obꝛȣyolyon weithꝛedoed kreuyduſſon. Agȣir garyat ar duȣ. Ac ar gyfneſſaf. Ac ymȣꝛthot Agȣydyeu. Ac aruer oꝛ kampeu nerthuaȣꝛuſſyon Ac ymparattoi. Ac ymluneythaȣ yndywely wedy plygein. nev wedy hanner nos yn ol yꝛhun gynntaf neu ydȣy wedy gȣypych vot dyanyan yn oꝛffȣyſſaȣl waſtatwed ardymer heb narȣy oꝛmod naryeiſſeu arnei. Ac yna dꝛȣy wir garyat achȣbyl ewyllys dygallonn glutuedylya ambꝛifdegȣch ykarueiduab dyȣyȣaȣl adyȣetpȣyt vchot. Athebic yvot yrȣg yvꝛeicheu. Athitheu yrȣg yvꝛeicheu yntev ynymwaſcu. Ac yn ymgaru ac ef. gann gadarnn gredu. ac ymdiret ynhynny. Ac yna dꝛȣy ywediaȣ ef galȣ yngaredic aryꝛyſpꝛyt glan gān dyȣedut yꝛ emynn hȣnn oꝛ yſpꝛyt gdan gann garoli neu hopyaȣ dygallonn idaȣ oeholl ewyllyſſ[9] ferchaȣl garyat ||

DYret yſpꝛyt. ſant kreaϑdyꝛ byt. bydoed eurnaf.
Yn calonnev. andϑyuronnev vꝛeinyaϑl hynaf.
Gofϑyanbꝛyt. tro ynkyngyt. keingadꝛ waeſſaf.
llaϑna oth rat. ni ath garyat. gϑꝛaϑl adaf.
Ti yϑn kadꝛdϑꝛ. andidanϑꝛ. ydidanaf.
Fynnon vyϑꝛat. rod douyd dat. odut vchaf.
Tan anϑylyt. ſerch agleindyt. glandeml euraf.
Oyſ duϑꝛ deheu. doethyon eiryeu. eiryan wanaf.
Seithdyblyc rod. oſeithryϑvod. vud nefolaf.
Aryd ynhaϑd. ynn ymadꝛaϑd. meidꝛaϑl araf.
Eennyn geli. yn oleuni. loyϑneheulhaf.
Serchaϑl dirryeu ynſſynnhϑyꝛeu. ſerch ſynnhϑyꝛaf.
Fyꝛua weindyt. yn knaϑt dybꝛyt. knydybꝛyttaf.
kadarnnhaa. ni rac traha. trϑyꝛnerth hytraf.
Pell yrr elyn. yϑꝛthbopdyn. dynyaϑl anaf.
Dyro hedϑch. ynn dꝛϑy elϑch. odꝛo alaf.
Val ygallom. ochel pob ſom. ſymut waethaf.
Pob argyϑed. Aphob dꝛyged. dꝛeic arϑꝛaf.
Dyro wybot. ytat dꝛϑot. dꝛo dϑyϑolaf.
Armab gwynnvyt. tirglan yſpꝛyt. yſpꝛydolaf.
Molyant maϑꝛred. yꝛtat ryſſed. rϑyſc adϑynhaf.
Maϑl dileſteir. yvnmab meir. moꝛϑyn deckaf.
Ac anuonet. mab arglϑyd kret. kreaϑdyꝛ pennaf.
Yn ānϑyldan. yꝛ yſpꝛyt glan. glein ānϑylaf. Amē.

Ac odyna ymdyꝛo yymgaru armab gwynnvydic || ath holl nerthoed ynvnwed apheibydei ef yn goꝛffoꝛaϑl yrϑg yvꝛeicheu yny glyϑych onerth yſerchaϑl garyat hϑnnϑ yryϑ ber verϑindeb yny giev ar gwytheu. Ac ar hyt yꝛ holl gnaϑt. ac yny mynϑgyl megys goluſgyon odileeu mel kynnteit. Ac yny galonn megys digriſſerch waryeu yn peri idi megys pergaroli neuperhopyein onerth digrifϑch yper annϑylſerch garyat hϑnnϑ. Ac yna gϑybyd

ymae manwrychyon yꝛ yſpꝛyt glan adyϭetpϭyt vchot yryuot yn yſgeinnyaϭ o ardyꝛchafyat gϭefuuſſev ykyſſegredic vab yſyd yndyuot ythvynϭgyl. athdϭyvꝛ~~onr~~onn. ac ymae manwlith yꝛ yſpꝛyt glan adyϭetpϭyt vꝛy yryuot yn gwanegu megys mandagreu oe rudellyon lygeit yſyd yndyuot yth galonn. ac ymdyro yn vϭy vϭy yꝛ pergaryat hϭnnϭ dꝛϭy dygynlut ymwaſgu ar karyat vab. kyt boet trahaus yneb vedylyaϭ ymwaſgu ac ef. eiſſoes coffa vot ynvϭy ykar yſerchaϭl dꝛugared ef ymwaſgu athi di yth garu. noc ygellych divedylyaϭ ymϭaſgu ae garu ef. ac yna coffa ynhyſpys na thꝛoho dyvedϭl arneb ryϭ beth knaϭtaϭl. nac ar dim arall onyt arnaϭ ef ehun. ahyt ygellych lutaf galϭ aryꝛeneweu dirgeledigyon hynn dꝛϭy ygϭir ſerchaϭl adoli yndyvedϭl. achꝛedu || yϭygϭꝛthyeu. Meſſias ✠ Sother ✠ emanuel ✠ tetragraniton ✠ Sabaoth ✠ adonay ✠ alpha ✠ & O ✠ agyos ✠ amen ✠ alleluia ✠ athꝛϭy dygynlut ſerchaϭl alϭ aryſercholyon enϭeu hynny ymdyro etϭa avo mϭy ygarueidſerch ynefaϭl vab hyt ynyglyϭych yndygylch adϭynber arogleu yſtoꝛ yn kyfuleϭni holl ſynnϭyꝛ dyffroēnev athholl eneit odigrifuϭch yſafϭyꝛ hϭnnϭ. ac yna gϭybyd rydyuot yꝛ yſpꝛydaϭl anadyl ef attat ti ynywyppych yvot ef yn goꝛffoꝛaϭl ygyt athi kynn nys gϭelych. ac yna dygynlut alϭ aryꝛ enϭeu ogϭbyl ewyllys ynyſyꝛthyo arnat vynych berleϭycuaeu yndiſſymϭth hyt namynnut da ybyt oll hebdunt. ac yna ony elly amgen rac rϭyſerchaϭl garyat alϭ aryꝛ enϭeu oll. galϭ byth aryꝛ enϭ bendigedic hϭnn. Yeſſu + vn mab meir wyꝛy + ac yna ochlyϭy yryϭ gannveu digrifyon per araflef. gϭybyd ymae yengylyonn ef ae kanant. ac ogϭely yryϭ ganneitw~~ybꝛ~~enn ϭybꝛenn yndeiſſyuyt yn kyfleϭni dyholl olϭc. atholl galonn oadϭynſerch tragyϭydolder byϭyt yn uwch yndiſgleiraϭ megys lluchaden gϭybyd ymae ef ehun ynyſpꝛydaϭl oꝛuoled⁹ gnaϭtolder yſyd yno. ac yna dygynlut alϭ byth + yieſſu + vn mab meir wyꝛy + ynyſyꝛthyo arnat pervarϭ || hun digriſdlos oꝛ mynychyon berlewycuaeu arac dywet-

pŏyt. Ac yna o gŏely ynyvarŏhunhonno. megys hun arall perarafach noꝛ hun gynntaf yn dyuot ytt gŏybyd dyvot odieithyꝛ dygnaŏtolyaeth ynyſpꝛydaŏl hun dŏyvꝛŏyt. Ac yna odaŏ kof ytt rac per digrifuŏch yꝛhun honno galŏ othferchaŏlvꝛyt ar ✠yeſſu✠ yndyvedŏl kynn ny ellych ydyŏedut. Ac yna ogŏely dybygy di dyvot yn caffel ynyꝛhun honno hun arall dꝛibꝛŏyt avo perach ac arafach nogyt yrei ereill. ynaymdyro oll yꝛ yſpꝛyt arweledigaeth aŏelych ynhonno kyŏir vyd. kannys ygann yꝛ yſpꝛyt glan ydaŏ. Ac nyt reit ymynegi yneb onnyt ygyfrinachus getymdeith ogref-ydŏꝛ nabocſachu amdanei. rac na del yꝛ eilŏeith. Arhun honno aelŏir hun uudugaŏl. kannys budugolyaeth yŏ ychaffel. Abudug-aŏl yŏ yneb ae caffo. Yꝛ amſſer pennaf ydylyhych ycheiſſyaŏ yŏ dyŏ sadŏꝛnn wedy hanner nos ynlut arydyd. nev ygkyfrŏg ynos ardyd. ŏedy ryymbaratoych kȳn nohynny ovnpꝛyt agŏedieu duŏ gŏener. Adyŏ ſadŏꝛnn. Athꝛŏy langyffes ymrodi yꝛdꝛindaŏt gyſſegredic onef. Ac odyna ydyd hŏnnŏ. nyt amgen dyŏſul kymer gymun coꝛff ĉſt. Ar nos honno oanryded ydꝛindaŏt. Ac onerth agŏyꝛthyeu coꝛff ĉſt agatuyd ti ageffy hun a‖arall berach nohonno. agŏeledigaeth auo perffeithyach. Ac odyna diolŏch yꝛdꝛindaŏt gann dyŏedut ygeireu vꝛy. nyt amgen. Molyant gogonnyant. kymer hŏnnŏ yndechꝛeu ylyfyꝛ.

OYŏetter bellach amnaŏrad egylyon ynef apharyŏ dynyon adylyer eukyfleu ym pob vn oꝛ gradeu hynny. Engyl-yon yn efrei aelŏir malaoth. Sef yŏ hynny ogymraec kennadev kannys kennatahu amynegi ewyllys duŏ awnant yꝛ bobyl. Naŏrad adyŏeit yꝛyſgrythur lan ybot oꝛ egylyonn. nyt amgen. Engylyon. Archegylyon. Kadeiryev. Arglŏydiaetheu. Tyŏyſſogaetheu. Medyannev. Nerthoed. Cherubin. Aſeraphin. Engylyon avanagant ydynyon negeſſeu bychein aryarcher vdunt ymynegi. Achyt ac ŏynt ykyfleheir dynyon aŏyppont ychydic obetheu dŏyŏolyon. Ac adyſcont hynny yngaredic dꝛugaraŏc yereill.

Archegylyon tyȝyſſogyon yr egylyon ynt. kannys ypetheu mȝyhaf avanagant. Arei ohonunt agaȝſſant enȝev vrth ygȝaffannaethev. megys yrei hynn. Michael. Gabel. Raphael. Mihangel agyfyeithir. vn megys duȝ. neu aallu duȝ. hȯnnȝ aanuonir yrlle ybo gȝyrtheu. neu eres betheu. Gabel agyfyeithir yngedernyt duȝ. || hȯnnȝ aanuonir yrlle ymynacker dȝyȝaȝl gedernyt megys yr anuonet yvenegi yveir wyry ybot yngyflaȝn ogedernyt yr yſpryt glan. Raphael agyfyeithir yn vedyginyaeth duȝ. hȯnnȝ aanuonir yr lle boreit vrth yechyt eneit. neu gnaȝt. megys yr anuonet yyachu thobias hen oe delli. Gyt ar archēgylyon ykyfleir dynyon a lawypont gyfrinacheu nefolyon gymynediȝyeu. Ac ae manackont ac ae dyſcont yereill yn garedic trugaraȝc. Tyȝyſſogaetheu yȝ yrei ybo ydanunt torruoed o egylyon. ac archengylyonn vrth gȝplav gȝaffannaetheu duȝ. Ac auont yn kyfeiſted ac ef. Achyt ac ȝynt ykynnȝyſſir dynyon aarueront or yſprydolyon gampeu yn ragor9 rac paȝb. Ac awledychont oe kampeu arykyt etholedigyon ereill vrodyr. Medyannev yȝ yrei ybo holl nerthoed yr egylyon gȝrthȝynebedigyon vdunt yn dareſtȝng hyt chaffont argyȝedu yrbyt vrth eu mynnv. Achyt ac ȝynt ykȳnȝyſſir dynyon arotho yr yſpryt glan vdunt vedyant yvȝrȝ kythreuleit adrycyſprydoed ogalonnev yrei ereill. kadeiryeu yȝ eiſteduaeu ykyfeiſtedo ykreaȝdyr yndunt. vrth wneuthur yvrodyeu ae gyfureitheu yndunt. Ac yno ykynnȝyſſir dynyon awledychont arnunt ehunein arygȝeithredoed || ae medylyeu drȝy ymrodi yofuynhav duȝ megys ygallont varnnv yn gyfyaȝn ar ereill ac ygallo duȝ arglȝyd drȝydunt wy amgenu gȝeithredoed eukytvrodyr. Arglȝydiaetheu yȝ yrei aragorȝ rac ytywyſſogaetheu arnerthoed. Achyt ac wynt ykyfleheir dynyon gleinyon aorchyuyckont oe gleindyt ae santeidrȝyd yrholl wydyeu. aholl gnaȝdolyon eidunedev. Nerthoed nefolyon yȝneb rei rinȝedeu. neu ȝrthyeu ryuedolyon awnel lluoſſogrȝyd egylyonn yny byt yma.

Ac ygyt ac ỽynt ykynnỽyssir dynyon awnelont ỽyrthyeu aryuedodeu ac arwydon rinỽedeu. Cherubyn yỽvchelyon vedyanneu aryr egylyonn. ac engylolyon wyrthyeu. nev rinỽedeu ygỽelir. Ac ygyfyeithir ynlluossogrỽyd gỽybodeu. neu ynamylder keluydodeu. Ac ygyt ac ỽynt ykynnỽyssir dynyon avont gyfulaỽnyon onefolyon wybodeu. Ac ysprydolyon geluydodeu vrth adnabot ydrindaỽt onef. Seraphin yỽ. lluossogrỽyd neu amylder ferchaỽl garyat ar duỽ ynragorus rac holl radeu yregylyon. Ac agyfyeithir yn dan ennỹnv. kanys yrygtunt aduỽ nyt oes engylrad arall. kannys at vo nessaf yrad yduỽ mỽyhaf yỽ goleuni flemychaỽldan. karyat yndi. Ac yno y||kynnỽyssir dynyon aymlosconto odỽyỽaỽl annỽylserch garyat yngymeint Ac ymadeuont bop ryỽ beth yrygaryat ef. Ac am hynny nessaf neb yỽ yduỽ ymỽyhaf ae karo. Ac velle drỽy ykaryat hỽnnỽ ykyssylltir dyn aduỽ. amegys ymae duỽ ynvyỽyt yreneit. velle ymae ygaryat yn ymborth idaỽ. kannys megys ygỽahana dynyaỽl eneit yvrth ygnaỽtaỽl gorff onnycheiff ycorff yydaỽl ymborth. velle ygwahana duỽ ar eneit onny cheiff yr eneit ynefaỽl ymborth. Sef yỽ hỽnnỽ dỽyỽaỽlber deilỽng garyat. Yperffeith garyat hỽnnỽ an rodho yr yspryt glan yr hỽnn yfyd wir garyat yn kyniret annỽylserch yrỽg ytat ar mab. Ac auuchedockaa yn vn dỽyỽolder Ac ỽynt yn dragyỽydaỽl oes oessoed. Amen

Ac velle yteruynha yllyuyr aelỽir ymborth yreneit yr hỽnn yfyd drydyd llyuyr or llyuyr aelỽir kyssegyrlan uuched. Yfgythrer yma gylch onaỽrad yr engylyonn megys yperthyno ybop gras yn briaỽt. Ac yny rad vchaf vn mab duỽ. megys yllunyỽyt vchot yndygynlut ymgaru aeffyd|dlonnyon. ||

Gwanecneit kanneit kynnar. val kannóyll:
kynn noꝛ dyd nae daꝛpar.
gwiñe gwawr voꝛe gwawnar.
gweleis luchadenn wenn war. ˘

Gwar lauar hygar hoywgein. ymgwely:
gweleis wybꝛ amblygein.
gwir dwyre mal gwaóꝛ dwyꝛein.
gwióꝛ leufer kanneitber kein. ˘

Kein virein yſgein yſgwnchóec. gwiwlóys.
gweleis wybꝛenn divꝛec.
garueid deyꝛneid dec.
gwiwne moꝛewyn gwanec.

Gwanecneit &c⁹. ||

HYSTORIA OUUCHED DEWI.

Yma ytreithir o ach deɓi ac o dalym oe uuched.

Dauyd vab sant. vab keredic. uab kuneda. vab edern. vab padarnn peisrud. vab deil vab goꝛdeil. vab dɓuyn. vab goꝛdɓuyn. vab amguoel. vab amɓeryt. vab onut. vab perim. vab dubim. vab ongen. vab auallach. vab eugen. vab eudoleu. vab chɓaer veir wyꝛy vam Iessu gꝛst.

Keredic vꝛenhin awledychaɓd laɓer ovlɓynyded. Ac oe enɓ ef ykauas keredigyaɓn yhenɓ. Amab auu idaɓ. Ac enɓ ymab oed sant. Ac yhɓnnɓ yꝛ ymdangosses angel ynyhvn Adyɓedut ɓꝛthaɓ. Auoꝛy heb ef ti aey yhely. Athi Ageffy tri dyuot ger lan auon teiui. nyt amgen. karɓ. Agleissat. Aheit wenyn ymyɓn pꝛenn vch benn yꝛ auon yny lle aelɓir yꝛ aɓꝛ honn henllan. dyꝛo dylyet ytir ygadɓ yvab ny anet etɓo. ef bieiuyd deu le hyt dydbꝛaɓt yrei adyɓetpɓyt vchot. linhenllan. Alitoninancan. Odyna ydoeth padꝛc hyt yglyn rosin. Ac ymedylyaɓd dɓyn yno yuuched. Ac angel adoeth At padꝛic ac adyɓat vꝛthaɓ. Adaɓ ti heb ef ylle hɓnn yvab ny anet etɓo Sef aoꝛuc padꝛic llidiaɓ adyɓedut paham ytremygaɓd yꝛ arglɓyd yɓas auu yꝛ ynvab yngɓassanaethu idaɓ. Dꝛɓy ouyn acharyat. ethol ohonaɓ ynteu yꝛ aɓꝛ honn mab nyanet Ac ny || enir hyt ympenn dec mlyned arhugeint. Ac ymparatoi aoꝛuc padꝛic yndaɓ. Ac ydaɓ ylle hɓnnɓ yꝛ arglɓyd gꝛ. Ar arglɓyd eissoes agarei padꝛic ynvaɓꝛ. Ac aanuones angel attaɓ yduhudaɓ. Ar angel adyɓat vꝛthaɓ. padꝛic byd laɓen. yꝛ arglɓyd am hanuones i attat ti ydangos yt ynys Iɓerdon oꝛ eistedua ysyd ynglyn rosin. Ac aelɓir yꝛ aɓꝛ honn eistedua padꝛic. kannys ti auydy ebostol ynyꝛ ynys aɓely di. Athꝛadiodeuy laɓer yno ogaryat duɓ. Aduɓ avyd ygyt Athi beth-

bynnac a6nelych. ac yna yllonyd6yt med6l padzic. ac ygede6is padzic yde6i ylle h6nn6. apharatoi llong ynypozthloed ida6. achyuodi ovar6 g6z agladyffit yno az ymozua yz ys pymthec mlyned. kruchier oed yen6. amynet aozuc padzic y3o6erdon. ar g6z h6nn6 ygyt ac ef. ah6nn6 g6edy hynny auu efcob. ac ym penn ydegmlyned arhugein wedy hynny val yfoed ybzenhin ael6it sant. yn kerdet ehun nacha lleian yz kyfuaruot ac ef. Sef aoruc ynteu ymauael ahi ad6yn treis arnei. ar lleian agauas beichogi. en6 ylleian oed nonn. amab aanet idi. adauid arodet yn en6 arna6. ag6z nybu idi hi nachynt nag6edy. di6eir oed hi oved d6l ag6eithzet. kynntaf g6yzth a6naeth de6i oz pann gauas hi veichogi. nymynna6d hi v6yt || namyn bara ad6fuyz ynyhoes. ac nyle6as de6i v6yt namyn bara ad6fuyz. Eilg6yzth a6nnaeth de6i. ae vam yn mynet yz egl6ys ywaranndaó pzegeth ygan gildas fant. Gildas adechzeua6d pzegethu ac nys gallei. ac yna ydy6at gildas. e6ch oll oz egl6ys alla|ann heb ef. ac elch6yl pzoui pzegethu aozuc. ac nys gallei. ac yna ygouynna6d gildas aoed neb ynyz egl6ys onnyt euo ehun. Ydóyfi yma hep ylleian yr6g ydoz ar paret. dos ti heb yfant ydieithyz yz egl6ys. ac arch yzpl6yf dyuot ymy6n. aphob vn adoeth yle yeifted val ybuaffei. ac yna pzegethu aozuc yfant. yn eglur ac yn vchel. Yna ygouynna6d ypl6yf ida6 paham na elleifti pzegethu yni gynhev. aninhev yn lla6en yn damuna6 dy6aranda6 di. Gel6ch hep yfant y lleian ymy6n ayzreis i gynnev oz egl6ys. hep ynonn. llyma vivi. hep ygildas yna. ymab yfy ygkroth ylleian honn yfyd voe yvedyant aerat ae vzdas no mivi. kannys ida6 ef ehun yrodes du6 bzeint aphennaduryaeth holl feint kymry yndzagy6yda6l kynn dydbza6t aguedy. ac am hyny nyt oes hepef ffozd ymi ydzigya6 yma h6y o achos mab ylleian raco yrodes du6 ida6 pennaduryaeth ar ba6p oz ynys honn. areit y6 ymi heb ef vynet ynys arall agada6 yz mab h6nn yzynys honn. G6yzth arall a6naeth de6i ynyz a6z

yganet || ef. ef adoeth a taraneu amellt. acharrec aoed gyfuerbynn aphenn nonn aholltes yny uu yn deu hanner. ac ancidyaỽd yneill hanner idi dros benn ylleian hyt is ythraet pann yttoed hi ynn efcor. Gỽyrth arall aoruc deỽi pann vedydyỽyt. ef aymdangoffes ffynnyaỽn or dayar lle nybuaffei ffynnyaon eiroet. adall aoed yn daly deỽi vrth vedyd agauas yna yolỽc. ac yna ydall aỽybu vot ymab yr oed yny daly vrth vedyd yn gyfulaỽn orat. achymryt ydỽfuyr bedyd agolchi yỽyneb ardỽfuyr. ac or aỽr yganet dall ỽynebclaỽr oed. ac yna yolỽc agauas achỽbl or aberthynei arnnei. Sef aỽnaeth paỽb ynamoli duỽ val ydylyynt. Yny lle ydyfgỽyt deỽi yndaỽ aelỽit. vetus rubus. yngkymraec yỽ. yrhenllỽynn. yno ydyfgỽyt idaỽ ef feilym yr holl vlỽydyn ae llithion ar offerennev. Yno ygỽelas ygytdifgyblon ef colomen agyluin eur idi yndyfgu deỽi. ac yn gỽare yny gylch. Odyna yraeth deỽi hyt at athro aelỽit paulinus adifgybyl oed hỽnnỽ yefcob fant aoed ynrufein ahỽnnỽ adyfcaỽd deỽi hyny vu athro. ac yna ydamỽeinaỽd colli o athro deỽi ylygeit odra gormod dolur yny lygeit. agalỽ aoruc yr athro attaỽ yholl difgyblon olynol ygeiffaỽ ygantunt ganhorthỽy amylygeit. ac nyt yttoed yr vn yny allel idaỽ. ac yn diỽethaf oll galỽ deỽi aoruc. || Dauyd heb yr athro edrych vyllygeit ymaent ym poeni. arglỽyd athro hep ydauyd. nac arch ymi edrych dy lygeit. yr ys deg mlyned ydeuthum i atat ti ydyfcu. nyt edrycheis i ettỽo ythỽyneb di. Sef aoruc yr athro yna medylyaỽ aryuedu keỽilyd ymab adyỽedut. kannys velle ymac heb ef vrth ymab dyro di delaỽ arvyỽyneb i abendicka vyllygeit ami avydaf holl yach. aphann rodes dauyd ylaỽ arylygeit ef. ỽbuant holl yach. ac yna ybendigaỽd paulinus dauyd. obop bendith ageffit ynny|yfgriuennedic yny dedyf hen. ac yny neỽyd. Yna ydoeth angel at paulinus adyỽedut vrthaỽ val hynn. amfer heb yr angel yỽ dauyd sant vynet odyma yỽneuthur ypetheu yfyd dyghetuen ygan duỽ idaỽ yỽnneuthur.

Odyna ydeuth deϭi hyt yn glaſtynburi. Ac yno yꝛadeilaϭd ef eglϭys. Deϭi adeuth yꝛlle yꝛoed dϭfyꝛ llaϭn owenϭyn. Ac ae bendigaϭd. Ac aϭnaeth ydϭfuyꝛ hϭnnϭ yn dϭymynn hyt dydbraϭt. Ahϭnnϭ aelϭir yꝛ enneint tϭymȳn. Odyna ydeuth deϭi hyt ygkroϭlan Ahyt yn repecϭn. odyna ydeuth ygollan Aglasgϭin. Odyna yꝛ adeilaϭd lann llieni yglān hafuren. Odyna yrodes ϭaret ypebiaϭc vꝛenhin ergyng aoed yn dall. Odyna yꝛadeilaϭd eglϭys yg gϭent ynylle aelϭir raclan. Odyna yꝛ adeilaϭd eglϭys ynylle aelϭir || raclann. odyna yꝛ adeilaϭd eglϭys yny lle aelϭir llann gyfuelach yggϭyꝛ. Deu sant aoed ygkedϭeli aelϭit boducat Anailtrum aymrodaſſant yndiſgyblon idaϭ. odyna yꝛ ymhoelaϭtd deϭi hyt ylle aelϭit uetus rubus. Ac yno yꝛ oed eſcob aelϭit Goeſlan Ahϭnnϭ aoed vꝛaϭt ffyd ydeϭi. Adeϭi adyϭot vꝛthaϭ. Angel yꝛ arglϭyd adyϭot ymi. ymae ovꝛeid yda vn ogant oꝛ lle hϭnn yteyꝛnas nef. Adangoſſes ymi le arall. Ac oꝛ lle hϭnnϭ nyt a neb yvffern oꝛ avo ffyd da. Achꝛet gantaϭ. Ac agladher ymynnϭent ylle hϭnnϭ. heuyt nyt a yvffernn. Adydgϭeith ydeuth dauid Ae diſgyblon. nyt amgen. Aedan. ac eluid. Ac yſmael Allaϭer ygyt ac ϭynt hyt ylle avanagaſſei duϭ vdunt. nyt amgen hyt yglyn roſin. hodnant ygelϭir ylle hϭnnϭ. kyntaf lle dan yꝛ aϭyꝛ ykynneuaſſant ϭy tan uu yno. Aphann gyneuaſſant tan yno yboꝛe glas ykyuodes mϭc ac ykylchynaϭd ymϭc hϭnnϭ yꝛynys honn oll. Allaϭer oJϭerdon. Ahynny oꝛboꝛe glas hyt bꝛyt goſper. Ac yna yd argannuv tyϭyſſaϭc aelϭit boya. Ac yſcot oed ymϭc hϭnnϭ. Ac olit eiſted aoꝛuc ymyϭn creic vchel oꝛboꝛe hyt pꝛyt goſper heb uϭyt heb diaϭt. Ae ϭꝛeic avedꝛaϭd arnaϭ yno ac aovynnaϭd idaϭ paham na mynhei nabϭyt nadiaϭt. Dyoer heb ef t̄ſt ϭyf allidyaϭc. mϭc aϭeleis hediϭ || heb ef yn kyuodi ohodnant Ac yn kylchynu llaϭer odinaſſoed. Ygϭꝛ heb ef agynneuaϭd ytan hϭnnϭ. yveddyant ef agerdha ffoꝛd ykerdaϭd ymϭc. heb yϭꝛeic yꝛϭyt ynynvyt. kyuot yvynyd hebhi achymer dyϭeiſſon ygyt

athi. Allad yneb agynneuaȣd ytan hȣnnȣ ardy dir heb dy gannyat. Ac yna ydoeth boya ac yſgiȣereit ygyt ac ef arvedȣl llad deȣi ae diſgyblon. Aphann doethant tu ar lle ydoed deȣi. ydygȣydaſſant yny kryt hyt na ellynt ȣy ȣneuthur dim dꝛȣc ynybyt ydeȣi. nac ydiſgyblon. onyt eu gȣattȣar. Adyȣedut geireu tremygedic yny kyueir. Ac ymhoelut adꝛef. Ac val ybydynt velle. nachaf ȣꝛeic boya ynkyuaruot ac ȣynt ac yndyȣedut. Yn bugelyd ny adyȣeſſant ymi ryvarȣ ynholl yſgrybyl ni. nyt amgen. an gȣarthec an ychen an greoed. andeueit. ac eu bot oll ynveirȣ ac eu llygeit yn agoꝛet. Ac yna kȣynnvan ac vdaȣ agriduan aoꝛuc boya ae ȣꝛeic aedylȣyth. Adyȣedut. ysant hoyȣ ybuam ni yn̂ ȣattȣaꝛ aȣnaeth hȳn Sef y caȣſſant hȣy yny kyngoꝛ gȣediaȣ yſant. Acheiſſaȣ yvod ef ae dylȣyth. Ac yna yrodes boya yndꝛagyȣydaȣl hodnant ydeȣi. ac ymhoelut adꝛef aoꝛuc boya ae dylȣyth ygyt ac ef. Aphann deuthant adꝛef ȣynt agaȣſſant yhanyueileit ynvyȣ ac yn yach. Ac yna ydyȣat gȣꝛeic boya vꝛth yllaȣ‖uoꝛynyon. ȣch heb hi hyt yꝛauon yſyd gerllaȣ ysant. Adioſglȣch aȣch dillat. Ac yn noeth dyȣedȣch vꝛthunt geireu aniȣeir kyȣilydus. Holl diſgyblon deȣi auu anaȣd gantunt diodef ykyȣilyd hȣnnȣ. Ac adyȣedaſſant vꝛth deȣi. foȣn odyma ymeith heb ȣy. ny aallȣnn ni diodef hynn. nac edꝛych ar y gȣꝛaged dꝛȣc. Ac yna ydyȣant ysant ponyt gȣell yni peri vdunt ȣy adaȣ yllehȣnn. yni. Ac yna deȣi ae diſgyblon adyꝛȣeſtaſſant ynos honno hyt trannoeth. Tꝛanoeth ydyȣat gȣꝛeic boya vꝛth yllyſfuerch. tidi voꝛȣyn heb hi kyuot ac aȣnn yn dȣy ylyn alun ygeiſſaȣ kneu. heb yvoꝛȣyn vꝛth yllyſuam. paraȣt vyfi. hebhi yvynet. Acherdet aȣnaethant hyt ygȣaelaȣt yglyn. Aphan doethant yno eiſte aoꝛuc yllyſuam adyȣedut vꝛth yllyſuerch. dyꝛo dybenn ymharffet. mi adihaedaf di benn. Sef aoꝛuc yvoꝛȣyn da diȣeir war gymenn. rodi yphenn yn arffet yllyſuam. Sef aoꝛuc yllyſuam tynnv kyllell allad pen yvoꝛȣyn santeſ. Ac yny gyfeir

ydygθydaθd ygθaet yꝛllaθꝛ yd ymdangoſſes ffynnyaθn. Allaθer odynyon agauas yechyt agθaret yno. Ahyt hediθ ygelθir y ffynnaθn honno. Hynnaθn dunaθt. kanys dunaθt oed enθ yvoꝛθyn. Yna yffoes yllyſuam dꝛθc. ac ny θybu neb oꝛ byt hθnn pa angheu ae duc. || Aboya adechꝛeuaθd dꝛyc aruaethu. Adeθi ae diſgyblon Alaθenhaſſant. Yna ymedylyaθd boya lad dauyd aediſgyblon. Ac eiſſoes ſef ydamθeinaθd yboꝛe trannoeth dyuot yelyn hyt ytθꝛ yd oed boya yndaθ yn kyſgu. gθedy caffel ypyꝛth yn agoꝛet Allad penn boya yny θely. Ac yndiannot ydoeth tan oꝛ nef allofci yꝛ tholl adeiladeu hyt yllaθꝛ. Gθybydet baθp rylad oꝛ arglθyd duθ o achaθs deθi. boya a ſatpa yθꝛeic. Odyna yꝛ adeilaθd deθi yglynn hodnant. Ac nyt oed yno dim dθfyꝛ. onnyt chydic onny dθfyꝛ redegaθc. Ac yna ygθediaθd deθi ar yꝛ arglθyd. Ac yndiannot ykyuodes ffynnaθn eglur. Ac ynoes deθi ybu yffynnaθn honno ynllaθn oθin val na bu arnaθ ynyoes ef eiſſeu gθin da. Ilyna rod teilθng ygan duθ yryθ θꝛhθnnθ. Yn ol hynny gθeſlan eſcob bꝛaθþ ffydydeθi. Adiſgybyl ydeθi aelθit eliud. elldeu adyꝛθeſtaffaſſant ygeiſſaθ ygan duθ ffynnhonnev odθfyꝛ croeθ. kanyt oed dim ynydinas odθfyꝛ. Arac ſychet yꝛ amſſer. Ac yna ycaθſſant ygan duθ dθy ffynnaθn. Ac aelθir hyt hediθ. ffynnaθn gθeſtlan. Affynnaθn eliud. Ar crupleit ar deillonn. Ar cleiuon ageffynt waret ynydθy ffynnaθn hynny. Ac ymyſchynny yꝛoed aydan ſant yny eglθys ehun yndinas gθeruin yngθediaθ nyt amgen. nos paſc nachaf angel yꝛ arglθyd yndy||vot attaθ ac yndyθedut vꝛthaθ. Ti di θꝛda gθynuydedic pony θdoſti heb ef yꝛ hynn yd ys yny daꝛparv ydauid sant dy athꝛo di yglyn roſin. naθn dyoer heb yꝛ aedan. heb yꝛ angel neur deryθ ytˈ oedylyθyth oꝛvanachol gθnneuthur yvrat. nyt amgen dodi gθenθyn ymyθn bara. Ar bara hθnnθ arodir idaθ ef avoꝛy oevθytta. vꝛth hynny anuon gennat hyt at dy athꝛo ac arch idaθ ymoglyt ybara Ar gθennθyn yndaθ. ſef aoꝛuc y sant ıſtav Ac θylaθ. Arglθyd heb

ef padelo yrranuonaſi gennat yno mor vyrr yroet ac ymae. nyt oes long ynbaraot val ygaller ychaffel. Anuon heb yr angel dygyt diſgybyl nyt amgen Scuthyn hyt ytraeth. Ami abaraf idao vynet druod. Sef aorruc scuthyn yn llaoen goneuthur yroedit yny erchi idao. Adyuot ytu artraeth. Acherdet yny dvfuyr racdao yny deuth ydofuyr idao hyt ylinyeu ac yndeiſſyuyt llyma anhghenuil or mor yny gymryt arygeuyn ac yn mynet ac ef drvod ynyvv arytir arall. Ac erbyn hanner dyd dyo paſc yroed ef ygyt ae athro. Ac val yr oed deoi yndyuot or eglosys goedy offerennev. agoedy pregethu yrholl vrodyr. nachaf yguelei ef ygennat ynkyuaruot ac ef yny lle aelsir bed yſcolan. Sef aorruc deoi yna bot ynllaoen vrthao amynet doylao mynogyl || idao. Ac amouyn ac ef am anſſaod maydaoc sant ydiſgybyl. Amaor ycarei deoi ydiſgybyl. Agoedy daruot yr gennat menegi idao ef ogobyl anſaod maydaoc ydiſgybyl. galo aorruc ſcuthyn deoi attao ar neilltu Adatkanu idao ygennadori. Amegys | Amegys armod ydyoedaſſei yr angel vrth vaydaoc sant. Sef aorruc deoi yna kynnheoi amedylyao Adyoedut diolsch maor yduo Adyuot racdu ar yr vanachloc. Agoedy eiſte paob yny mod ydylyynt. goedy daruot ygras. Kyuodi aorruc ydiagon yrhon aonna aoaſſannaethei ar dauid yoaſſannaethu ar bara goennoynic gantao. Sef aorruc ſcuthyn kyfuodi yvynyd adyoedut. tidi heb ef. nyoaſſanaethy di hedio. miui heb yr ſcuthyn auyd goaſſanaethor hedio. Sef aorruc honno mynet yeiſted afynnyao arnao yn vaor. ef aoydyat kared aoed ynyvedol. Ac yna ykymerth deoi ybara goennoynic Ae rannv yn teir rann. Arodi vn yaſt aoed yn seuyll allann odieithyr ydros. Ar aor ylleoas yr aſt ybara. ybu a|allmaro ac pſyrthyaod ybleo oll yn enkyt ytraoyt yr amrant aryllall. Athorri ycroen yamdanei afyrthao yholl perued yrllaor. Sef aorruc yr holl vrodyr pann oelſant hynny ſynnyao yn vaor arnunt. Ac yna yd anuones deoi yr eil rann or bara yvrran aoed yn gorsed

arynyth ymyϑn onnen yffreutur || Ac auon aoed ytu ar deheu. ꝑr aϑr ykymerth hi ybara yny gyluin hi aſyrthaϑd or prenn ynvarϑ yr llaϑr. Ytryded rann or bara agymerth deϑi. Ac ae bendigaϑd Ac ae bϑytaaϑd. Sef aϑnnaeth yrholl vrodyr edrych arnaϑ aryuedu ynvaϑr Ac ofuynhav yn ormod am deϑi. Ac yna ymenegys deϑi ydamϑein yr holl vrodyr mal ymynnaſſei ytϑyllϑr yϑenϑynaϑ. Ac yna yrodes yr hollvrodyr euhemelltith arygϑyr hynny. Ac ygyt ahynny rodi arytat ornef hyt nacheffynt hϑy yndragyϑydaϑl gyurann oteyrnnas nef. Agϑedy kadarnnhav ffyd achret ynyr ynys honn. holl lauurϑyr yr hynys hon Adeuthant ygyt hyt yndor ſened vreui ar eſcyb. ar athraϑon ar offeireit. arbrenhined ar tyϑyſſogyonn. ar ieirll. arbarϑneit. ar gorеugϑyr. Ar yſgϑiereit. ar kreuydϑyr ynllϑyr aphaϑb heb allu rif arnadunt aymgynnullaſſant ysenedvreui. Ac amot aϑnaethpϑyt yny gynnulleidua honno. pϑybynnac or sened orſeint apregethei val yclyϑei yniuer hϑnnϑ yn gyffredin. gadv ohonunt ynbennadur ar seint yny^s prydein. Ac yna ydechreuaϑd yſeint bregethu bop eilϑers. Ac yna ydyϑat vn dros ykyffredin. ꝑkannvet dyn or gynnulleidua hon heb ef. nychlyϑ dim orbregeth. Yr yϑch yn llauuryaϑ yn ouer o gϑbyl. Yna ydyϑat || pob vn or seint vrth ygilyd. nyt oes neb ohonom aallo pregethu y^n^iuer hϑnn. ani ae prouaſſam pob eilϑers. aniaϑelϑnn nat oes gras yneb ohonam ni ybregethu y^n^iuer hϑnn. Edrychϑch amedylyϑch aϑd daϑch chϑi aoes neb mor deilϑng ac ygallo pregethu yrhϑnn yniuer yma. Yna ydattebaϑd paulinus ſant Ahen eſcob oed ef. myuy heb ef aϑnn ϑas Jeuangk tec adϑyn. Ac angel ynϑaſtat yngetymdeith idaϑ. Ami Ae hadϑen heb ef yvot ef yn gymenn. Ac ynn diϑeir Ac yn caru duϑ yn vaϑr. Ac aϑnn ycar duϑ ynteu. Ae vot yngyurannaϑc ar yr holl voeſſeu da. Miui heb ef aϑn ymae mϑyhaf dyn rat duϑ arnaϑ ynyr ynys honn yϑ hϑnnϑ. Adauid ſant ygelϑir. Yn gyntaf ef adyſcaϑd llen aberthynei idaϑ ydyſcu

arydechreu. agoedy hynny ef adyfcaod ygennyf ynhev yr yfcrythur lan. Ac auu athro. Ac ynrufein avrddoyt ynarchefcob. ami heb ef aoeleis angel yndyuot attaw ac yn galo arnaw ac yn erchi idaw vynet yolat ygyuanhedu ylle abarchaffei duo idaw yn teyrnnas demetica. Sef yo honno mynyo yny deheu. Euch ageloch attaoch honno ef yffyd yn caru duo vaor ac yn pregethu ygfft. amiui aon ymae idaw ef yrodes duo ygras. Ac yna yr anuones yfeint gennadeu hyt yndinas rubi ylle yroed dauid fant goas yduo yn goediaw ac yn dyfcu. Aphann gigleu || ef neges ykennadeu. llyma yratteb arodes ef. nyt amgen. nyt af vi heb ef yno. yfgoell gēnyf oediaw duo yman. rochoi heb ef yn tagneued duo oe garyat. Ar eiloeith yfeint aohaodaffant deoi fant. ac ynteu arodes yrvn atteb arodes gynt. Arodes tryded oeith ogyduundeb yrholl feint yr anuonet at deoi yn gennadeu ydeu fant bennaf aoed yno. nyt amgen. Deynioel. adubricius. ar nos honno dyuot ykennadeu at deoi. Adeoi adyoat vrth ydifgyblon vy meibon i goybydochchoi ydaw kennadeu yma avore. eoch ybyfcotta yrmor adygoch yma heb ef dyfuor gloyo orffynnaon. ar kennadeu adeuthant ydyd ydyoat deoi vrthv Ac ynteu abaratoes vdunt hoy eu kinyaw. difgyblon dauid arodaffant arybord ger bronn yfeint. pifcaot digoned adofyr orffynnaon ar dofyr aeth yn oin arhynt. adauyd adyoat vrthunt. boytteoch vrodyr yn llaoen. ac yna ydyoat ydeufant vrthaw. nychemeron ni naboyt na diaot heboy. onnyt edeoy ditheu dyuot ygyt anynhev yr fened vaor anryued ylle ymae llu nyellir yrifuaw yth aros di. vrth hynny heb yr hoynt dabre ygyt ani yr duo. Ac yr bendith hynny ofeint. onny mynny haedu yhemelltith. heb deoi yna. mi aaf heb ef yr caryat duo at y||ketymeithonn hynny. eiffoes heb ef yrhonn aerchoch ymi nys gallafi. Qiui heb ef agerdaf ygyt achoi hyt yfened. Achoitheu goediOch ytat pennaf yny rodho ef gannhorthoy yni druein. amynhev achgoediaf choitheu vrodyr yny gymeroch choitheu

bꝺyt adiaꝺt oꝛ aluſſen ar gardaꝺt arodet yni oꝛnef. Agꝺedyhynny kyuot aoꝛuc deꝺi ygyt ar kennadeu yſenedvꝛeui. Achynn ydyuot yr gynnulleitua honno. nachaf ygꝺelyynt yndyfot ynyherbyn gꝺꝛeic ꝺedꝺ gꝺedy marꝺ yhun mab. Arꝺꝛeic yngꝺeidi Ac yndiſgyꝛyaꝺ. Aphann ꝺelas deꝺi yꝺꝛeic yny dꝛyyꝛuerth hꝺnnꝺ. kyſſeuyll aoꝛuc agollꝺng ykennadeu oꝛblaen. Sef aoꝛuc yꝺꝛeic dꝛuan aglyꝺſſei glot deꝺi. ſyꝛthaꝺ ar dal ydeulin amenegi idaꝺ bot yhun mab yn varꝺ. Sef aꝺnaeth deꝺi yna trugarhav ꝺꝛthi. Athꝛoſſi ygyt ahi yꝛ lle yꝛ oed ymab ynvarꝺ yn emyl auon aelꝺit teiui. Adyuot yꝛty ylle yꝛ oed goꝛff ymab. Aſyꝛthyaꝺ aoꝛuc deꝺi arycoꝛff. Adodi yeneu vꝛth eneu ymab. Agꝺediaꝺ yꝛ arglꝺyd adyꝺedut. ꝺy arglꝺyd duꝺ i. ti adiſgynneiſt oarffet ytat onef. yꝛ byt hꝺnn on hachaꝺs ni bechaduryeit yanpꝛynu ni ofauan yꝛhen elyn. trugarhaa arglꝺyd vꝛth yꝺꝛeic ꝺedꝺ honn yman. Adyꝛo yn yhun mab yny eneit dꝛacheuen val ymaꝺꝛhaer dy enꝺ di ynyꝛ ‖ holl dayar. Aphann daruu ydeꝺi yꝺedi. kyuodi ynholl yach aoꝛuc ymab mal bei atuei yn kyuodi o gyſcu. Adeꝺi erbyn ylaꝺ deheu yny gyuodi aerodi ynholl yach yvam. Sef aoꝛuc ymab oꝛ lle ykyuodet ef oveirꝺ kannhlyn deꝺi ovedꝺl agꝺeithꝛet. Ac ef auu dꝛꝺy laꝺer ovlꝺynnyded ygyt adeꝺi yngꝺaſſannaethu duꝺ. Aphaꝺb oꝛ aꝺelſant hynny avolyaſſant duꝺ. Ꝺdyna ykerddaꝺd dauid ygyt achennadeu yseint hyt ysened yꝛ oedit yny aros. Aphann deuth dauid yno ykyuodes yꝛholl seint yny erbyn pann ꝺelſant ef yn dyuot. Achyuarch gꝺe|ell idaꝺ. aſyꝛthyaꝺ ar dal yglinyeu ac erchi idaꝺ pꝛegethu. gann dyꝛchauel ohonaꝺ ybenn bꝛynn vchel ylle ybuaſſei bꝛegeth kynn ohynny. Ac efcuſſaꝺ aoꝛuc ef ar dalym oenkyt vꝛthunt. adyꝺedut na bedei ef ac naallei ꝺnneuthur ypeth yd oedynt ꝺy yny erchi idaꝺ. eiſſoes ef agymerth venndith ykyffredin ac avfydhaaꝺd vdunt. agꝺꝛthot aoꝛuc ef yſgynnv ybenn ybꝛenn. adyꝺedut na mynnei ef le yseuyll onnyt aryllaꝺꝛ gꝺaſtat. adechꝛeu pꝛegethu odyno aoꝛuc deꝺi ogyureith ġſt. Ar euegyl.

Ahynny megys llef koꝛnn eglur. A yn amloc hynny ybopdyn. ỽrpellaf yn gynn eglur et aryꝛ neſſaf. Ac yn gynngyffredinet Ac ybydei yꝛheul ybaȣp pann vei hanner dyd. Ahynny auu ‖ ryued gann baȣp. Aphann oed deȣi arȣarthaf yllaȣꝛ gȣaſtat adyȣedȣyt vchot ynpꝛegethu. ỽkyuodes yllaȣꝛ hȣnnȣ ~~megys~~ megys mynyd vchel dan ydꝛaet aphaȣb oꝛ gynnulleitua honno yn edꝛych ar hynny. yꝛhȣnn yſſyd etȣo ynvꝛynn vchel ynamlȣc gann baȣp. ac ynȣaſtatir obop paꝛth idaȣ. Ar gȣyꝛth ar ryuedaȣt hȣnnȣ aoꝛuc duȣ er deȣi yn llanndeȣivꝛeui. Ac yna yngytuun yryegtunt ehunein moli deȣi ſant aoꝛugant. Ac adef ynduhun yvot ef yntyȣyſſaȣc ar seint ynys pꝛydein. gann dyȣedut malhynn. megys yrodes duȣ pennadur yny moꝛ arbop kenedyl oꝛ pyſcaȣt. Amegys yrodes duȣ pennadur ynydayar aryadar. ỽelle yrodes ef deȣi yn pennadur ary dynyon ynybyt hȣnnȣ. Ac ynymod yrodes duȣ matheu yn iudea. A lucas yn alexandꝛia. Achꝛiſt ygkaeruſſalem. apheder ynrufein. A martin ynffreinc. A ſampſon yn llydaȣ. yrodes ydauid ſant vot yn ynys pꝛydein. Ac vꝛthhynny ygȣnaethpȣyt deȣi ſant yntyȣyſſaȣc ac yn pennadur ar ſeint ynys pꝛydein. a|ampꝛegethu ohonaȣ yny ſened vaȣꝛ honno yꝛholl bobyl ynyhonn nyaallaȣd neb bꝛegethu namyn ef. Ar dyd hȣnnȣ holl ſeint yꝛ ynys honn ar bꝛenhined oll. aoſtynghaſſant ar euglinnyeu yadoli ydeȣi. Ac arod|daſſant idaȣ vot ynbennaf aꝛ ſeint ynys pꝛydein. Ac ef aehaedaȣd. Ar dyd hȣnnȣ yrodet ydeȣi ynodua‖eu. Ac amdiffynn ybop kyuryȣ dyn oꝛaȣnnelei dꝛȣc oꝛ affoei ynaȣdir deȣi. Honn yȣ nodua deȣi ybaȣp oꝛa vo yn dinas rubi yn naȣd deȣi ac adan yamdiffynn obyd reit idaȣ. kennat yȣ idaȣ vynet odyfi hyt ar deiui. Ac oꝛbyd reit idaȣ vynet avo moe. aet yn ragoꝛ rac pob ſant. abꝛenhin adyn ynyꝛ ynys honn. Nodua deȣi yȣ. palebynnac ybo tir kyſſegredic ydeȣi sant. ac na lauaffo ~~b~~na bꝛenhin na tyȣyſſaȣc nac eſcob na sant rodi naȣd idaȣ ymblaen deȣi. kanys ef agauas naȣd ymlaen paȣb. ac nys cauas

neb yny vlaen ef. kanys ef aoſſodes duϭ adynyon ynbennaf oꝛ holl ynys. Ac yna yꝛ yſgymunaϭd hynny oſeint oduundeb ybꝛenhined yneb adoꝛrei nodua deϭi ſant. Ac odyna val yd oed deϭi duϭ maϭꝛth diϭethaf ovis chϭefraϭꝛ yn gϭaranndaϭ ar yꝛ yſcolheigyon yn gϭaſſanaethuduϭ. nachaf yclyϭei angel yn ymdidan ac ef Ac yn dyϭedut vꝛthaϭ val hynn. Dauid heb yr angel ypeth ageiſſeiſti yꝛ ys talym ygann dy arglϭyd duϭ ymae yn barawt yt pann ymynnych. Sef aoꝛuc ynteu yna dyꝛchauel yϭyneb yvynyd. allaϭenhau. adyϭedut valhynn. yꝛaϭꝛhonn arglϭyd kymer dyϭas di ythagneued. Sef aoꝛuc yꝛ yſcolheigonn aoed yn gϭarandaϭ ydeu ymadꝛaϭd hȳn. ſynnyaϭ arnunt yn vaϭꝛ. Aſyꝛthyaϭ megys dyny||on meirϭ. Ac yn yng ar hynny nachaf yclyϭynt llef didan ac arogleu teccaf yn lleϭni ydinas. Sef aoꝛuc dauid yꝛ eilϭeith dyϭedut yn vchel. Arglϭyd ieſſu g̓ſt heb ef kymer vyeneit. Ac naat vi ydꝛigyaϭ auo hϭy yny dꝛygeu hynn. Ac ynolhynny ϭynt aglyϭynt eilϭeith yꝛ angel yndyϭedut vꝛth deϭi. Dauyd sant ymparattoa. ydyd kynntaf ovaϭꝛth ef adaϭ dyarglϭyd di ieſſu g̓ſt anaϭ rad nef ygyt ac ef adecuet ydayar yth erbyn. Ac ael aeilϭ ygyt athi oꝛ rei avynnych ti. oyſcolheic. alleyc. gϭiryon. aphechadur. Ieuang Ahen. mab amerch. Gϭꝛ agϭꝛeic. troeſſan. aphutein. Ideϭ. asaraſcin. ahynny adaϭ ygyt athi. Ar bꝛodyr kymein hun. pann glyϭyſſant hynny. dꝛϭy ϭylyaϭ Achϭynaϭ. Ac vdaϭ Ac vcheneidyaϭ adyꝛchauaſſant eu llef ac adyϭedaſſant. Arglϭyd deϭi sant. canhoꝛthϭya yn triſtit. Ac yna ydyϭat deϭi vꝛthunt hϭy gann eu didanu Ae llaϭenhav. vy mrodyꝛ bydϭch ϭaſtat ac vnvedϭl. Aphabethbynnac aϭelſaϭch ac aglyϭyſſaϭch gennyſi. kedϭch ef agoꝛffennϭchbeth mϭy. Oꝛdyd hϭnnϭ hyt yꝛ ϭythuet nyt aeth deϭi oꝛeglϭys obꝛegethu ybaϭp agϭediaϭ. Ychϭedyl eiſſoes ynoet vndyd aaeth dꝛϭy yꝛholl ynys honn acIϭerdon gann yꝛ angel. Sef val ydyϭedei yꝛ angel. gϭybydϭchϭi pann yϭ ynyꝛ ϭythnos neſſaf yſſyd yndyuot yd a deϭi ſant

ych arglϐyd chϐi oꝛbyt hϐnn yma at || yarglϐyd. Yna ygϐelut ti gyfuredec gann ſeint yꝛ ynys honn. Aſeint Jϐerdonn obop parth yndyvot yymϐelet Adeϐi ſant. Obϐy yna aallei diodeſ ϐylouein yſeint neu vcheneideu ymeudϐyot neur offeireit. Ardiſgybbłonn yndyϐedut. pϐy andyſc ni. kϐyn yperſonnyeit yndyϐedut. pϐy an kanhoꝛthϐya ni. Annobeith ybꝛenhined yndyϐedut pϐy anhurda ni. ꝑϐy avyd tat kynn dꝛugarocket adeϐi. ꝑϐy awedia dꝛoſſom ni ar ynharglϐyd. kϐynvan ytlodyon ar cleiuon ynvdaϐ. Ymyneich ar gϐerydon. arei pꝛiaϐt. ar penydϐyꝛ. ꝑgϐeiſſon Jeueing ar moꝛynyonn. ymeibon ar merchet. arei neϐydeni ar eubꝛonnev yn gollϐng eu dagreu. beth adꝛaethaf vi. onnyt vn kϐyn gann baϐp. Ybꝛenhined yn cϐynaϐ eubꝛaϐt. Yꝛhyneif yn cϐynaϐ eumab. ymeibon yn cϐynaϐ ytat. Dyϐsul ycanaϐd deϐi offerenn ac ypꝛegethaϐd yꝛ bopyl ae gyuryϐ kynn noc ef nys clyϐyſbϐyt. Agϐedy ef ~~ef~~ byth nychlyϐir. Nys gϐelas llygat eiroet yſaϐl dynyon yn vn lle. Aguedy daruot ybꝛegeth ac offerenn. ꝑrodes deϐi yn gyffredin yvendith ybaϐp. oꝛa oed yna. Agϐedy daruot idaϐ rodi yvenndith ybaϐp. ꝑdyϐat yꝛ ymadꝛaϐd hϐnn. Arglϐydi vꝛodyꝛ achϐioꝛyd bydϐch laϐen. Achedϐch ychffyd achret. agϐneϐch ypetheu bychein aglyϐyſſaϐch ac aϐelſaϐch gēnyfi. Amynheu agerdaf yffoꝛd yd a an tadeu idi. Ac ynn || yach yϐch heb ydeϐi. Aphoet grymus yϐch vot arydayar. Abyth bellach nyt ymϐelϐn ni. Yna yclyϐit gaϐꝛ gyffredin yn kyuodi gann gϐynnvan ac ϐylouein adagreu. ac yndyϐedut. och nalϐnck ydayarni. och na daϐ tan yanlloſci ni. och nadaϐ ymoꝛ dꝛos ytir. och na ſyꝛth ymynyded ar an gϐaſtat .ni. aphaϐbhayach aoed yna yn mynet yangheu. Odyϐ sulhyt dyϐmerchyꝛ gϐedy marϐ deϐi. ny laϐſſant nabϐyt na diaϐt. namȳ gϐediaϐ dꝛϐy dꝛiſtit. Anos vaϐꝛth ynkylch canu ykeilaϐc. nachaf lu oengylyon ynlleϐni ydinas. Aphob ryϐ gerdeu adigrifϐch ympob lle ynydinas ynllaϐn. Ac ynyꝛ aϐꝛ voꝛe nachaf yꝛ arglϐyd ieſſu ǵſt yndyſot achyt ac ef naϐrad nef megys

ygadaϭſſei yny vaϭꝛϭꝛhydꝛi. Arheul yn eglur yneglura6 yꝛholl luoed. Ahynny dy6 ma6ꝛth ydyd kynntaf ogalan ma6ꝛth ykymerth ieſſu g'ſt eneit de6i ſant ygyt ama6ꝛ uudugolyaeth alle6enyd. ac anryded. g6edy yne6yn ae ſychet. ae an6yt. ae lauuryei. ae dyꝛ6eſt. ae gaꝛdodeu. ae vlinder. ae dꝛalla6t. ae bꝛouedigaetheu. Ae ved6l amybyt ykymerth yꝛ engylyon yeneit. Ac ydugant yꝛlle ymae goleuni hebdi6ed. argoꝛff6ys heb lauur. alle6enyd heb triſtit. ac amled obopry6 da. abudugolyaeth. achlaerder. athe-g6ch. ꝑlle ymae molyant ryſ6yꝛ c'ſt. ylle yꝛ yſgaeluſſir ꝑkyuoeth-ogyon dꝛ6c. ꝑlle ymae yechyt heb dolur. || AJeuengtit heb heneint. Athagneued heb anuundeb. Agogonyant heb oꝛ6agr6yd. Acherdeuheb vlinder. Agobꝛ6yeu heb di6ed. Ꝟlle ymae abel ygyt ar merthyꝛi. lle ymae enoc ygyt arei by6. lle ymae noe ygyt ar llong6yꝛ. lle ymae abꝛaham ygyt ar pedꝛieirch. lle ymae melchiſedech gyt ar offeireit. lle ymae iob ygyt arei da eu diodef. lle ymae moyſen ygyt ar ty6yſſogyonn. lle ymae a'aron gyt areſcyb. lle ymae dauid ygyt arbꝛenhined. lle ymae yſaias gyt ar pꝛoff6ydi. lle ymae meir gyt ar g6erydon. lle ymae pedyꝛ ygyt ar ebeſtyl. lle ymae pa6l ~~g6yꝛ~~ ygyt ag6yꝛ groec. lle ymae thomas ygyt ag6yꝛ yꝛ yndia. lle ymae Jeuan ygyt ag6yꝛ yꝛ aſia. lle ymae matheu ygyt ag6yꝛ yjudea. ylle ymae lucas ygyt ag6yꝛ achaia. lle ymae marcus ygyt ag6yꝛ alexandꝛia. lle ymae andꝛeas ygyt ag6yꝛ ſithya. lle ymae yꝛ engylyon ar archengylyon. acherubin aſeraphin. Abꝛenhin ybꝛenhined ynyꝛ oes offoed. Amē. Ac val ycoffayſſam ni de6i ynyuuched ehun. Ae weith-ꝛedoed yny dayar yma. ꝟelle ybo canhoꝛth6y6ꝛ yntev Ac ygrymoccao yeira6l ynynheu geir bꝛonn yg6ir grea6dyꝛ ar gaffel trugared racllaϭ.

Dy6edic y6 hyt hynn odalym ouuched de6i ae wyꝛtheu.

Dy6edad6y y6 rac lla6 obeth ouuched veuno *ae 6yꝛtheu.* ||

HYSTORIA OUUCHED BEUNO.

Gꝛbonnhedic aoed gynt ympoϭys ynylle aelϭir banhenic gerllaϭ auon aelϭit ynyꝛ amſer hϭnnϭ faƀꝛina. ynyꝛ amſer hϭnn ygelϭir hitheu hafren. . Ac enϭ ygϭꝛ bonnhedic hϭnnϭ oed bugi. Ae ϭꝛeic aelϭit beren verch laϭdden. dynyon gϭiryon oedynt ada oed eubuched. Agoꝛchymynnev duϭ aϭneynt obop ffoꝛd. oꝛygellynt heb ennϭired oꝛbyt aellit ydodi yny herbyn. Ac nyt oedvdunt etiued ovab. adynyon oedaϭc oedynt val nabydei blant vdunt vyth. kannys yrān vϭyhaf oc euhamſſer adꝛeulyſſynt. Achyt gyſcu ydoedynt yꝛ ys deudeg mlyned heb achos knaϭdaϭl yrygtunt. Ahynny oeduhundeb elldeu. Adydgϭeith val yꝛ oedynt ynymdidan. ƀynt aϭelynt angel yndyuot attunt ae ϭiſc yn gynnϭȳnet ar eiry. Ac yndyϭedut vꝛthunt. ƀydϭch laϭen ahyuryt. kanys gϭerendeϭis duϭ ych gϭedi. Ac yna ydyϭat yꝛ angel vꝛth ygϭꝛ. bit heno heb ef getymeithas knaϭdaϭl yroti athϭꝛeic. Ahi ageiff veichogi. ac oꝛbeichogi hϭnnϭ ef aenir mab idi. Ahϭnnϭ auyd anryded⁹ herϭyddu ϭ adyn. Ac val ygoꝛchymynnaϭd yꝛangel vdunt ϭynt aegϭnnaethant. Abeichogi agauas beren ynos honno. Ac oꝛbeichogi hϭnnϭ ef aanet mab idi. Ac arymab hϭnnϭ ydodet yn enϭ beuno. Ameithꝛin ymab aϭnaethant yny uu amſer yrodi vꝛth leen. Ac yna yꝛ anuonet ef hyt ar ſant aoed yngkaerϭent. enϭ yſant oed || tanguſius. Ae reeni ae rodaſſant. Ahynny dꝛϭy odduunet. Achyt ar ſant hϭnnϭ ybu ef dꝛϭy gānhoꝛthϭy duϭ yn dyſcu yny ϭybu yꝛ holl yſcrythur lan. Ϭdyna ydyſgaϭd ef ϭaſſannaeth aryoleu yꝛ eglϭys. Ac ykymerth vꝛdeu ac ybu offeirat. Ac yna yd argannuu ynyꝛ gϭent ef. ƀꝛenhin oed hϭnnϭ ynyvannhonno. yn vfyd Ac yndiϭeir. Ac ynn hael. Ac yn gϭnneuthur gorchymynnev ympob pe eth. Ae erbynnyeit

yn anryded⁹ aoꝛuc ac yn garedic arodi idaϭ modꝛϭy eur Achoꝛon. Ac ymrodi ehun yn diſgybyl ac yn vynach y veuno ſant. Arodi idaϭ teir ranndir yn evas. Arbopyl oll aoed ar yꝛ ranndireu hynny. Ae holl da byt. Ac ynyꝛ amſſer hϭnnϭ ycleuychaϭd tat beuno oheint annobeith. Ac anuon kennat at veuno y vab aoꝛuc. Ac erchi idaϭ dyuot vꝛth yϭenndit ae diϭed. Ac yna ydyϭat beuno vꝛth ygetymeithon ae diſgyblon. Arhoet t' heb ef yma ohonaϭch yny dinas hϭnn. amynheu aaf yedꝛych vȳntat yſſyd yn ϭann glaf. ac velly ygϭnaethant hϭy. A beuno ſant aegoꝛchymynnaϭd ϭynt yꝛ bꝛenhin. Ac yϭyꝛda yϭlat. Ac ynteu aaeth racdaϭ hyt ylle ydoed ydat ynglaf. Ae tat gϭedy caffel kymyn achyffes adiϭed perffeith. avu varϭ. Gϭedy hynny beuno a dꝛigyaϭd ar dꝛef ydat. Ac aadeilaϭd eglϭys yno. Ac ae kyſſegraϭd yn enϭ yꝛ || Arglϭyd griſt. Ac ablannaϭd veſſen ynyſtlys bed ydat. ahonno adyfaϭd yno ynderϭen diruaϭꝛ yhuchet ae fraffet. Ac arvꝛic ypꝛenn hϭnnϭ ef aϭꝛthtyfaϭd keing hyt yllaϭꝛ. Ac oꝛllaϭer dꝛacheuen yn ogyuuch abꝛic ypꝛenn. Athꝛigyaϭ elin yꝛgeing aryllaϭꝛ. Ac velle ymae ynϭſtat. Ac oda seiſ yrϭng yꝛelin honno abon ypꝛenn yndiannot ybyd marϭ. Ac os kymro aa yno ny henuyd gϭaeth. Agϭedy trigyaϭ beuno ar tref ydat ardalym oamſer. ygedeϭis tret ytat. ac ykerdaϭd racdaϭ hyt at vaϭn vab bꝛochϭel. ahϭnnϭ aeherbynnaϭd ef yn garedic ac ynn vonedigeid o achos ygyfueillach ae haeloni ae vfylldaϭt yn goꝛchymynnev duϭ. Ac yna yrodes maϭn dꝛos yeneit ef ac eneit ydat. aberriϭ yduϭ abeuno. Adydgϭeith val ydoed beuno yn goꝛymdeith geir llaϭ auon hafren yngkylch yyt nachaf yclyϭei oꝛ tu arall yꝛ auon llef seiſ yn annoc ygϭn ynhely yſgyfuarnnaϭc. Sef adyϭedei yseiſ hyt ybenn. kergia kergia. Sef oedhynny yny ieith ef. Annoc ygϭn. Aphann gigleu veuno llef yseiſ. ymhoelut yndiannot aoꝛuc dꝛacheuen adyuot arydiſgyblon adyϭedut vꝛthunt. gϭiſgϭch amdanaϭch ychdillat vy meibon .i. ach

archennat ac adaon ylle hon. kenedyl ygor angkyuyeith agigleu vi yle tu dras yr auon yn annoc ygon aorefgynnant yllehonn. || Ac avyd eidunt. ac ae kynnhalyant daneu meddyant Ac yna ydyoat beuno vrth vn oe difgyblonn. kitholint oed yeno. vymab heb ef byd vfud ym. mi avynna trigyaos ohonat ti yma ambendith i ygyt ath ti. ~~Adaos~~ ac adaos gennyt aona croes aoneuthum .i. achrymryt bendith yathro aoruc ydyfgybyl honnos athrigyaos yno. Beuno adeuth ef aedifgyblonn hyt ym meivot. Ac yno ytrigyaod ef ygyt athyffyliaos fant deugein nieu adeugeinnos. Odyna ef adeuth hyt at kynan vrenhin vab brochoel. Ac erchis idaos le yoediaos dros yeneit ac gyfueillonn. Ac yna yrodes ybrenhin idaos goydeloernn ylle agauas yenos ygann yryfcot agyuodes bevno ovaros yno. Aeoreic auuaffei achoyffaol yangeu ef. Ac yno ygonaeth beuno eglovs hyt yr amfer ydoeth nyeint kynan ohely arveuno yerchi boyt idaos. gann trigyaos yno yn vaftat. Ac yna yd erchis beuno yoeiffon kyrchu ych Ieuancg yrmynyd ae lad yarloyaos boyt yr goyr aoed yny erchi idaos. ahynny aoruc ygoeiffon. Ar kic adodet arytan ymyon chrochan yveroi ytryded aor ordyd. A hyt brynnhaon ybu arytan. Ar goyr heb orffoys yn kynneu ytan dan ycrochann. Aphrynnhaon nythoymaffei ydofyr etoa. Ac nyt amlioaffei ykic. Ac yna ydyoat vn or lleygyon. Yryfcolheic honn heb ef oe geluydyt yffyd yn goneuth || hynn val na chaffom ni dim yvoytta. Aphann gigleu veuno yr ymadraod honnos oebenn rodi yemelltith arnnaos aoruc beuno. Amaros uu ynteu kynn dioed ydyd. Yna yrymhoelaod beuno hyt arveibon felyf adyoedut vrthunt. Ypeth arodes ychteit choi yduo ynryd. Avynnoch choitheu rodi mal ar ardreth. acheithioet arnnaos. Ys rodho duo ymi. ac ys gonel yr of ygor yroyfvi yn goaffannaethu idaos. na medo ychetiued choi byth euo. achdiftryo choitheu or teyrnnas honn ateyrnnas rac llaos. Ac yno val yd erchis beuno ynyoedi ycauas. Odyno ygedeois bevno ylle honnos acykerddaod

hyt ynglan dyfyrdöy avon ygeiffaö lle yöediaö duö. Ac nys cauas ynydoeth hyt at temic vab eliud. Ar temic hönnö arodes yveuno yndragyöydaöl Ac yndiofgrynn tref. Ac yno yr adeilaöd beuno eglöys ac ykyffegraöd yduö. Temic kynn penn hayach oamfer aedeöis ylle diffeith hönnö yveuno. Adydgöeith ydaeth temic aeöreic yr eglöys yöarannaö offeren aphregeth ygann veuno. Ac adaö gartref yverch yngöarchadö. Amoröyn deccaf ynybyt oedhonno. ac nyrodaffit hi yör yna etöa. Ac val ydoed hi ehun yngöarchadö. nachaf ygöelei hi ybrenhin aoed arylle hönnö yndyuot ymyön attei. Acharadaöc oed yenö. Sef aönaeth hitheu kyuodi yny erbyn abot ynllaöen vrthaö. Sef aoruc ybrenhin go||uyn idi pale yr athoet ythat. ef aaeth heb hi yr eglöys. orbyd yt neges auo ac euo. aro ef. ac euo adaö yr aör honn. nac arhoaf heb ynteu onnybydy orderch ditheu ym. heb yvoröynn nyöedaf vi yn orderch ytt ti. kannys brenhin öyt ti ac ovrenhined yhanöyt. amynheu nyt kyuuch vygöaet ac ygöedöyf yn orderch yt. eiffoes heb hi. Arodi yma ynydelöyfi om fambyr ami aönaf avynnych. Ac yn rith mynet yfambyr. ffo aoruc hi achyrchu tu ar eglöys yr athoet ythat ae mam idi. Ar brenhin ae hargannuu hi yn ffo. ae hymlit aoruc. Ac ahi yncaffel drös yr eglöys ygordiöes aoruc ynteu ac ae gledyf taraö yphenn ynyvu ynyr eglöys ar corff ymaes ohonei. Beuno ae that ae mam aarganuuant hynny. Abevno adyöat yna vrth ybrenhin gann edrych yny öyneb. mi aarchaf yduöheb ef nat arbetto ef didi ac nathbarcho moc noc ypercheift titheu yvoröyn da honn. Ac ynyr aör honno ytodes ybrenhin ynllynn taöd. Ac nyöelat moe no hynny ynybyt hön. Yna ykymerthbeuno penn yvoröyn Ac ydodes vrth ycorff. Athannv yvantell ehun arhyt ycorff. adyöedut vrth ythat ae mam aoedynt vch yphenn ynychöynaö. Teöch origin heb ef agedöch hi val ymae yny darffo yr offerenn. Abeuno yna aaberthaöd yduö. Aphan daruu yr offerenn. yvoröyn agyuodes yn

holl||yach ac afychaỽd ychỽys yaryhỽyneb. ac agỽnaeth duỽ hi abeuno ynholl yach. Ynylle yfyrthyaỽd ygỽaet arydayar. ỻkynodes ffynnyaỽn odyno. arffynnaỽn honno hyt hediỽ yffyd yn rodi yechyt ydynyon ac anyueilcit oc euheinyeu ac clỽyfeu. arffynnaỽnn honno aenỽit oenỽ yvoɍỽyn ac aclỽit ffynnaỽn wenvɍỽỽy. a llaỽer oɍ aỽelfant hynny agredaffant ygỻt. ac vn orei agredaỽd yna vu gatuan vɍenhin gỽyned. ahỽnnỽ arodes yveuno laỽer odir adayar. agỽedy marỽ katuan ydaeth beuno yymỽelet achadỽallaỽn vab catuan oed vɍenhin gỽedy catuan. ac erchi aoɍuc beuno tir ycatuan. ỻanyt oed idaỽ yny ỻyuyl hỽnnỽ le yỽediaỽ duỽ nac ybɍeffỽylaỽ yndaỽ. ac yna ybɍenhin arodes yveuno le yn aruon aelỽir gỽaredaỽc. abeuno arodes yɍbɍenhin gỽaell eur arodaffei gynan vab bɍochỽel idaỽ yntev pann uuaffei varỽ. arỽaell honno adalei trugein mụ. ac yno yɍ adeilaỽd beuno eglỽys. ac ydechɍeuaỽd adeilat mur yny kylch. ac val ydoed dydgỽeith yngỽneuthur ymur hỽnnỽ ac difgyblon ygyt ac ef. nachaf ygỽelynt yn dyuot attunt gỽɍeic amab neỽyd eni ynyharffet. ac yn erchi yveuno vendigaỽ ymab. ỻeb ybeuno haỽɍeic arho oɍigin yny oɍffennom hynn. armab ynỽylaỽ val nat oed haỽd ydiodef. ỻaỽɍeic heb ybeuno ffeft abeth yɍỽyl ymab. haỽɍda sant ỻeb yỽɍeic ymae achos idaỽ || yhynny. haỽɍeicda heb ybeuno pa achaỽs yỽ hỽnnỽ. dyoer heb yỽɍeic ytir yɍỽyt ti ynyveddyannv. ac ynadeilat arnnaỽ. tref ỻtat ymab yỽ. Yna ydyỽat beuno vɍth ydifgyblonn. tynnỽch ychdỽylaỽ heb ef yvɍth ygỽeith ytra vedydyỽyf yma. apharatoỽch ym vyngkerbyt. ni aaỽn ygyt arỽɍeic honn ar mab yymỽelet arbɍenhin. ygỽɍ arodes ymi ytref tat ef. ac yna ykychỽynnaỽd beuno ac difgyblonn ygyt ar ỽɍeic ar mab. ac ydoethant hyt yngkaer feint yɍlle yɍ oed ybɍenhin. yɍaỽɍhonn ygelỽir ylle hỽnnỽ kaer yn aruon. ac yna ydyỽat beuno vɍth ybɍenhin. paham heb ef yrodeifti ymi tref neb. nadylyet. pahachos heb ybɍenhin pyle ymae yneb ae dyly ef.

Ymab heb ybeuno yſſyd ynarffet yϭꝛeic racco adyly ytir. Ac yſſyd etiued arnaϭ. Dyro di heb ybevno yꝛ mab ytir. Adyꝛo ymynheu tir arall amhϭnnϭ. neu dyꝛo ym yrod arodeis i yti. Sef yϭhonno. yϭaell aryant. Sef atteb arodes ybꝛenhin trahaus balch yveuno. ni neϭidyaſi heb ef athidi vntir. yrod arodeiſti ditheu ymi. mynheu ae roeſſum hi yarall. Sef aoꝛuc beuno llidyaϭ adyϭedut ybꝛenhin. Mi aarchaf heb ef yduϭ nabohir ymedych ti ar tir adayar. Amynet ymeith aoꝛuc beuno ae adaϭ ynteu yn emelltigedic. keuenderϭ oed yꝛbꝛenhin aelϭit gϭideint. ahϭnnϭ agerdaϭd ynol beuno Ac ae goꝛdiϭedaϭd ytu arall yꝛ || auon aelϭir seint. lleyꝛoed beuno yneiſted ar vaen ynglan yꝛ auon. Ahϭnnϭ arodes dꝛos yeneit ehun ac eneit cadϭallaϭn ygeuynderϭ. yduϭ abeuno: ydꝛef ehun aelϭit kellynnaϭc yn dꝛagyϭydaϭl. heb val Aheb ardꝛeth aheb vedyant ydyn oꝛbyt nahaϭl arnei Ac yno ygϭnaeth beuno laϭer oϭyꝛtheu dꝛϭy nerth duϭ yrei ny allei dyn oꝛ byt hϭnn eu rifaϭ. Ac ynyꝛ amſer hϭnnϭ ef adamϭeinaϭd mynet vn oϭeithϭyꝛ aberffraϭ hyt yn llys ynyꝛ gϭent. Ac oꝛbyt nyt oed ϭas Ieuancg degach nohϭnnϭ. Aphann ϭelas merch ynyꝛ gϭent ygϭas Ieuancg hϭnnϭ. hyt ae caraϭd hyt na mynhei hi vot hebdaϭ ef. Arbꝛenhin aadnabu hynny yny lle ac ae gϭybu. ac adeϭiſſaϭd rodi yꝛ gϭas hϭnnϭ yverch ynbꝛiaϭt rac ygymryt ohonei hi euo o aruer arall dieu oed gantaϭ rac tecket ygϭas ae adϭynnet yvot ynvab yvꝛenhin ac yndylyedaϭc. Agϭedy talym oamſſer ef aymhoelaϭd ygϭas ieuanc hϭnnϭ aeϭꝛeic ygyt ac ef tu ae ϭlat. Ac adoethant hyt ylle aelϭit pennard yn aruon. Ac yna ydigyſinaſſant yar eu meirch agoꝛffϭys aϭnaethant yno. Ac otrablinder alludet. kyſcu aſyꝛthyaϭd aryꝛvnbennes. Sef aϭnaeth ynteu arvnbennes ynkyſcu. ynyvedϭl keϭilydyaϭ yn oꝛmod yvot yn mynet ytu ae ϭlat agϭꝛeic kymoned ahonno ygyt ac ef. Ac nat oed le ygyꝛchu ahi. onyt bot ynreit || idaϭ mynet dꝛacheuen yꝛ gϭeith lle ybuaſſei gynt yn ennill yvϭyt yndaϭ. Ac

odyna oannoc kythreul ae gledyf ahi ynychofc. Ilad yphenn. ac yna kerdet aoruc ef racdaf tu ae flat ar meirch da ar eur ar aryant gantaf hyt at ybrenhin. ac ordahunnf prynu ygann ybrenhin medyant. asfyd. nyt amgen bot yn diftein idaf. Sef aoruc bugelyd beuno arganuot ycorff. ac yn ebrfyd dyuot yvenegi yveuno hynny. Sef afnaeth beuno yna. dyuot yndilefc ygyt ac wfynt hyt ylle yroed ycorff. ac yny lle kymryt ypenn aefafgu vrth ycorff. afyrthaf ardal ylinyeu. agfediaf duf val hynn. Arglfyd creafdyr nef adayar ygfr nyt oes dim anfybot idaf. kyuot ti ycorff hunn ynyach. ac yny lle kyuodi aoruc yvorfyn yvyny ynhollyach amenegi yveuno yholl damfein. ac yna ydyfat beuno vrthi hi. ~ Defis ti hebef aemynet tu athflat ae trigyaf yma yngfaffanaethu duf. heb yvorfyn da adfyn yma hebhi ymynnafi trigyaf ger dylaf di ynn gfaffanaethu duf. ygfr amkyuodes i ynvyf ovarf. ac ynylle yfyrthafd ygfaet yrllafr yr ymdangoffes ffynnafn loef. ac oenf yvorfyn ykauas yffynnyafn yhenf. nyt amgen. ffynnafn digifc. agfedy talym oamfer ydeuth braft yrvnbennes. idon vab ynyr gfent hyt at veuno yamm̃ouyn ychfaer. || aphann deuth ef yno yroed yvorfynn ygyt abeuno yngfaffannaethu duf. agouyn aoruc ef ychfaer. adoei hi ygyt ac ef oe flat. ac yna ydyfat hi namȳhei hi vynet nagadaf ylle ykyuodyffit hi oveirf. agfedy gfelet oJdon nathyckyei idaf yroed arnaf eruynnyeit aoruc ef yveuno dyuot ygyt ac ef hyt yn aberffraf yeruynneit yrbrenhin. kymell idaf ymeirch ar eur ar aryant adugaffei ygfr ygan ychfaer. ac yna ykerdaffant fy elldeu hyt yn llys ybrenhin. ac idon aargānuu ygfr yroed ef yn ygeiffaf. ac yny lle tynnv cledyf adfyn ruthyr idaf allad ybenn. Sef aoruc ybrenhin yna llidyaf ac erchi dala ygfr aladaffei ygelein. ac yna ydyfat beuno. nadodfch heb ef ychllaf arygfr adeuth ygyt amiui. Yna ytynnafd ybrenhin trfyylit ymdeith ac ytynghafd yparei ef diuetha ygfr yndiannot onny fnelei veuno

ygỏr aladyſſit ynvyỏ. Sef aỏnaeth beuno yna yndiargyſſỏr gann ymdiret ynduỏ. kyuodi ynvyỏ ygỏr aladyſſit. Sef aoruc ybrenhin ydiuarhav rybroui ohonaỏ yſant arodi yna yveuno yplas ynyr hỏnn ymae aelỏyt veuno. Haỏer obetheu ereill abeidyaſſam ni ac ỏynt ac adaỏſſom heb ydyỏedut rac barnnv yllyuyrhỏnn yn angkryno. Ychydic yỏ hynn oỏyrtheu beuno. Ac nyỏyr neb dyn aỏnaeth duỏ yr beuno onnyt duỏ ehun. Aphỏybynnac hyſbys || yỏ aỏnnelda. duỏ avyd kannhorthỏyr idaỏ. kỏbyl oorchymynnev duỏ aỏnaey beuno. bỏyt adiaỏt arodei yrneb aỏelei neỏyn aſychet arnaỏ. Pillat ynoeth. Hetty ybellynnic. Gofuỏyaỏ cleifyon. achraroryon aỏnaey. pob ryỏda orraorchymynnei yryſcrythur lan yỏneuthur agỏpplaei. Ac val yroed hoedyl beuno yndaruot ae dyd yndyuot. pseithuet dyd gỏedy ypaſc ef aỏelei ynef yn agorret ac engylyonn yn gogỏſtỏng ac yn dyrchauel yvynyd dracheuen. Ac yna ydyỏat beuno. Pi aỏelaf heb ytrindaỏt ytat ar mab aryſpryt glan. Apheder aphaỏl. aduid ỏirjon. adeyinoel. arſeint arphwydi. arebeſtyl. armerthyri yn ymdangos ym. Ami aỏelaf ymplith hynny seithangel ynfeuyll ger bronn kadeir ygoruchel dat. aholl dadeu nef. ar kannyadaeth yndyỏedut. Gỏynuydedic yỏ yrhỏnn aetholeiſti ac agymereiſt ac abreſſỏyla ygyt yndragyỏydaỏl. Pi aglyỏaf heb ef lef corrnn ygoruchel tat ymgỏahaỏd. ac yn dyỏedut vrthyf. vymab i bỏrỏ di oreilyt dygnaỏt yvrthyt. Hyma yr amſſer yndyuot. Ac yr ydys ythỏahaỏd ygymryt yỏled nyderuyd ygyt ath vrodyr. trigyet ynteu dygorff di ynydayar h. Dyeneit titheu bidinoed nef ar engylyon aeharỏed yteyrnnas nef yrhynn aheideiſt ti yma drỏy diỏeithredoed. prraỏr honn moe vyddydbraỏt. pann dyỏetto || yr arglỏyd vrth yseint. Meibon benndigedic vyntat i. deỏchchỏi yveddv ydeyrnnas abarattoct yỏch yr dechreu byt. ylle ybyd buched heb angheu. a Jeuegtit heb heneint. aJechyt heb dolur. Alleỏenyd heb triſtit. Yſeint yny rad vchaf ygyt aduỏ dat. pn

vnolyaeth ar engylyon. ar archengylyon ỽnvnolyaeth adyſgyblon ieſſu gſt. ỽn vnolyaeth naỽ rad nef yrei nyphechaffant. yn vnolyaeth ytat ar mab ar yſpyt glan. amen. Archon nynheu trugared duỽ holl gyuoethaỽc dẏỽy gannhoẏthỽy beuno ſant. val ygallom nynheu gaffel ygyt ac euo buched tragyỽyd ynnyẏ oes oeſſoed amen.

Hyma ach beuno.

Beuno vab bugi. vab gỽynlliỽ. vab tegit. vab kadell dẏnlluc. vab categyẏnn. vab goẏtheyẏnn. vab goẏthegyẏnn. vab rittegyẏn. vab deheuỽynt. vab eudegan. vab eudegern. vab elud. vab eudos. vab eudoleu. vab auallach. vab amalech. vab belim. vab anna. mam yẏ anna honno oed gefnitherỽ yveir ỽyẏy mam gſt. — ‖ ‖

HYSTORIA ADRIAN AC IPOTIS.

Pwybynnac avynnho dyſcu doethineb. ac yſpꝛydolyon oꝛcheſtonn. gỏaranndaỏet ar yꝛ ymdidan ar amoſyn aoꝛuc agkredadỏy amheraỏdyꝛ auu gynt yn rufein vaỏꝛ. ahỏnnỏ aelỏit Adꝛian amheraỏdyꝛ. Sef ydoeth mab adỏynndec ac yſpꝛyt nefaỏl yndaỏ. agoſtỏg gyꝛ bꝛonn yꝛ amheraỏdyꝛ ar tal ylin. Achyfuarch gỏell idaỏ. aoꝛuc ymab ogaredigyaỏl leỏenyd. Ar amheraỏdyꝛ ae hattebaỏd dꝛỏy vfylltaỏl waredogrỏyd. agouyn ypale ypanndathoed. neur deuthym heb ymab yỏꝛth vyvām amtat yſyd oꝛuchaf iuſtus ydyſcu dynyon anyallus diſynnhỏyꝛaỏl. boet kyfulaỏn vych heb yꝛ amheraỏdyꝛ ogyureitheu duỏ. Ac ydoeth yna yỏ dyſcu doethineb. Doeth yỏ heb ymab aamgelo rac pechodeu marỏaỏl. Ac aennillo nefaỏl trugared. Oth gyfuarchaf vab heb yꝛ amheraỏdyꝛ. pỏy yỏ dy enỏ di. Ipotis ymgelỏir oachaỏs gỏybot ohonaf gyfuarỏydyt o nef. Dyỏet ym vab beth yỏ nef. rin dirgelỏch duỏ. pybeth yỏ duỏ heb yꝛ amheraỏdyꝛ. duỏ yſyd heb dechꝛeu idaỏ. Ac avyd heb diỏed arnaỏ. yꝛ amheraỏdyꝛ aovynnaỏd yꝛmab kann ỏyt moꝛ anh pybeth gynntaf adeuth o enev duỏ mae euegyl Ieuan. yntyſtu ymae in ꝑncipio erat uerbum adyỏat || ieſſu gyntaf. Sef yỏ hynny yny dechꝛeu yd oed geir. Sef oed hynny yny tat duỏ yd oed mab. kanyſ geir duỏ oed yvab. Achyt ar geir yd oed ytat ar mab. ar yſpꝛyt glan Ar teir ꝑſon yny dꝛindaỏt Ac ynvn enỏ. nydigaỏn yꝛvn ohonunt vot yỏꝛth ygilid. Yꝛ amheraỏdyꝛ adyỏat yna. ovab tec ti avuoſt yny nef. byſaỏl nef yſyd yholl gyuoethaỏc duỏ. seith nef ymaent. Ac yny nef goꝛuchaf yſyd. ymae ydꝛindaỏt o nef ytat ar mab ar yſpꝛyt glan yn teir ꝑſonn val ydyỏepỏyt vchot. Ac ny digaỏn neb lleyc na yſcolheic dyall ylleỏenyd yſyd

yno. Yr eil nef yspryda6l y6 yfyd dan rad is no h6nn6. Adiogel y6 yt. neb dyn na diga6n dy6edut ylle6enyd yfyd yno. hyt pann yspèler oe lle6enyd dydbra6t. Ar trydyd nef ale6ycha val kriftal yn lla6n ovelyfter lle6enyd damunedic. o ach6yffon perigloryon achconfeffaryeit yn g6affanaethu du6 hollgyuoetha6c. Ypet6eryd y6. eura6l nef yn lla6n ovein arderchogyon rin6eda6l. Aphlas goffodedic y6 ygkyfeir g6einon. Athlodyon. yny lle ymae goleuni heb ty6yll6ch tragy6yda6l. Ypymhet nef y6. hirveith allydan o dynyolyaeth d6y6a6l. Aphei na bei ydiodeifeint ef ae dynyolyaeth neur athoed ybyt ygkyfyrgoll. Yh6echet nef y6. yr egl6ys catholic yny || maent bydinoed d6y6a6l yn kanv dedua6l 6affannaeth yn her6yd eu hurdas ydu6. Ac ynn lla6n oegylyon yn kanv molyant ydu6 hyt dyd a nos. Yfeithuet nef y6. med yr yftoria: y6 parad6ys. yno ybyd eneideu rydarffo vd dunt penydya6 yny purdan yn dramgwyd tragy6ydolder. Ilyma heb ymab vrth yr amhera6d⁹. yfeith nef ymaent yn eidya6 yn yach6yad6dyr ni ieffu grift. Yr amhera6dyr yna aovynna6d yr mab pyfa6l kreuyd oegylyonn yfyd. ymaent yny nef oegluryon hep ymab na6 kreuyd. kyntaf y6 cherubin. Sef y6 h6nn6 agel kanhorth6y. Ar kreuyd arall y6 feraphin. Ar trydyd y6 trones. Ar ped6eryd y6 dominatōes. Sef y6 hȳny argl6ydiaetheu. Ar pymhet ynt ty6yffogaetheu. Ar h6echet ynt meddyannheu. Ar feithuet ynt nerthoed. Sef y6 hynny rin6eda6l kreuyd. Ar 6ythuet y6. egylyaeth. Ar na6uet y6. archagelyaeth. Ar decuet y6 kreuyd kna6da6l Ac ohonunt kyfla6n vyd yplas. Anef yfyd gān yftlys hynny agolles lucifer amy gam syber6yt. ac yno ybyd dynyolyaeth dy6y6a6l yntyoyffa6c kyfya6n ni. Yna ygouynna6d yramhera6dyr yr mab. pybeth a6naeth du6 ydyd kynntaf. kyntaf ygorruc ef egylyon nef || Ar archegylyonn. Ahynny aorruc ef dy6 llun ygorruc ef yr 6ybrev. Ar lleuat. Ar heul ar syr. yrodi goleuni ohonunt. Ady6 ma6rth yg6naeth ieffu ymorroed. Ar tired. Ar phynnhon-

nev yardymerv ydayar yn galet ac yn veddal. Ar koet ar llyſſev ar glaſuellt ar gueithredoed or avynnaud. Adyu merchyr ygunaeth ef ypyſgaut yny llynnoed ac ednot yn ehedec. agorchymynn vdunt mynet gogyll ybyt y ganhorthuyau y|ymborth ygnaudaul dynyon. Adyu ieu ygoruc ćſt. yſcrybyl ym mynyded ac ymro. Arodi tir vdunt ygkyueir eu porthant. Ac erchi vdunt troi dynyon yda preſſennaul. Adyu guener ygoruc ef adaf arylun ehun. ac ydodes enu arnau. ac ygunaeth yn ur medyanus. Ac yrodes byuyt idau or yſpryt glan. Ac oaſſen yadaf ygunaeth Eua ac yrodes ef yn gymar idau. Ac ygunaeth yn arglуyd ar holl paradуys. Adyu ſadurnn guedy medylyau pob peth ybenndigaud yueithredoed truy euyllys da yn vchel ac yn iſel. Ac erchi vdunt amlav pob vn yny van ohonunt. Adyu ful rac uyneb ygorffuyſſaud ieſſu. Ac erchi ybaup ognaudaul dynyon kymryt yny cof orffуys yny dyd hunnu. ac ymoglyt rac pechodeu marуaul. a guaſſanaethu duu. ar eglуys catholic. || Hynn adichaun vot yn uir oll. Am dyuedut puy yu ygur ny anet ac auv varu. ymab adyuat ymae adaf arodes duu idau vyuyt ym paradуys. ac ae gunaeth oe lau ehun. yr amheraudyr yna aofuynnaud truy leuenyd yr mab. Jpotis auyd|dat ef byſaul amryfal defnyd ygunaethpuyt dyn ohonynt. ymab adyuat ymae seith defnyd. nyt amgen. Prid. Adufyr. Amor. or heul ar ~~Heuat~~. guynt. ar auyr. ac or mein gyr llau ymor. aheuyt or yſpryt glan. Or prid ygunaethpuyt knaut dyn. Ac or dufyr yuaet. Ac or heul ygallon Ae yſpeil. yuaredogruyd ae gampev da. Ac or auyr yſynnuyr. ac or guynt yanadyl. ac or mein yeſgyrnn. Ac or yſpryt glan ygorucpuyt yeneit. Ar neb auo ragor gantau or dayar. amdrum diauc gyſtudedic vyd heruyd anyan daerаul. Ac amdrum yvedul ae ueithret. Ar neb auo muyhaf ydefnyd yndau or dufyr morаul. auyd llafuryus trabludyus gyghoruynnus chuenychus am tir adayar agolut breſſennaul. ahynny avyd palledic idau vth yreit ae diued.

oachos vot yn kynnhebic golut dayaraϑl ylanϑ athꝛei herϑyd anϑaꝉdalrϑyd. pϑybynnac auo yndaϑ ydefnyd mϑyhaf oꝛ gϑynt. ef herϑyd anyan auyd amyſkaϑn agoꝛϑyllt yny || gallonn. Ac yny vedϑl odyϑedut anoſparthus eireu heb dyall heb ſynnhϑyreu yndunt. Ar neb auo ragoꝛ yndaϑ odefnydyeu yꝛ aϑyꝛ herϑyd anyan doeth vyd agϑar ygeir agϑeithꝛet canmoledic. Ar neb auo ragoꝛ yndaϑ oꝛheul. aruthyꝛgryf ac amhϑyllic vyd agϑꝛeſſaϑc ymyſcaϑn ac efuriuet herϑyd anyan. Ar hϑnn auo yndaϑ ragoꝛ odefnyd ymaen. ef auyd gϑaſtadaϑl yvedϑl. diogel yn trafael. kyϑeir ygeir Agϑeithꝛet. Agϑꝛdlaſliϑ ygnaϑt. Arneb ahanffo vϑyhaf yndaϑ o defnyd ygann yꝛ yſpꝛyt glan. ef auyd kyfulaϑn ygallon oved|dϑl da. Ageir pꝛud. agϑeithꝛet da kyfuyaϑnn. tlaϑt. a noeth. acharu duϑ agϑneuthur amryuaelon benydyeu. Yꝛ amheraϑdyꝛ aovynnhaϑd yꝛ mab pybeth oed moꝛ. ymab adyϑat ymae ffoꝛd ϑylltueith ycheꝛdet. ti aelly vynet yndaϑ kynngybellet ac na dellych vyth dꝛacheuen yꝛ tir. Oth gyfuarchaf vap ſynnhϑyꝛyaϑl hep yꝛ amheraϑdꝰ. py amſer ygϑnaeth Adaf y kam ygyꝛrϑyt ef oe achos oparadϑys. ymab adyϑat ymae rϑng aϑꝛ anterth ahanner dyd ycolles adaf yvalchter. Ac ygyꝛraϑd agel cannhoꝛthϑy ef achledeu aϑchlym gloyϑ tanllyt ydiffeithϑch ynyal yϑledychu ef ae eppil || yn tragyϑydaϑl ymyϑn gofueilueint agofut engiryaϑl. Tꝛuan uv yadaf hep yꝛ amheraϑdꝰ bot yn gyffolet ahynny. Pyſaϑl pechaϑt aoꝛuc Adaf pann gymerth ef knaϑt yn ryeeni ni. Seith pechaϑt gyt ae ragoꝛeu heb ymab. Agogelent baϑp racdunt. Sef ynt yrei hynny. Syberϑyt. Lleiddyat. kamgret. Glythineb. kynghoꝛuynt. Chϑant. Lleſged. Adiogi. Alledꝛat. Ygkam ſyberϑyt ypechaϑd adaf pann ϑnaeth ef yeϑyllys ehun. Athoꝛri gϑahardon duϑ. Lleidyat dogyn oed ef pann ladaϑd eeneit ehvn. Ac adoeth o epil ohonaϑ. ykythreul ae duc ϑynt yvffernn. kamgret. Agkredadϑy oed yntev o achos idaϑ ϑneuthur goꝛchymynheu ykythreul Achyfulenϑi yholl eϑyllys.

Yglythni ypechaϭt ynteu yn honnedic pann leϭas ef yꝛ afal aϭahardaϭd duϭ racdaϭ ac rac yϭꝛeic. kynhoꝛuynn⁹ chϭenychaϭl oed yntev pann chϭenychaϭd moe noc aod reit idaϭ vꝛthaϭ. ac ef ymeddv ar holl paradϭys. lleidyꝛ oed ynteu. pan gymerth yꝛ aual gϭahardedic aϭahard|daϭd duϭ idaϭ. adylyedus oed idaϭ diodef aghev amy ledꝛat. Diaϭc vv yntev ny aallaϭd arnaϭ gyfot odyno. gϭedy yꝛ oeꝛ ϭeiꝛthret hϭnnϭ yny deuth duϭ ehun. agouyn yadaf || beth aϭney di weithon. arglϭyd heb ef mi ath|aglyϭaf yn dyϭedut yn eglur. ac ydϭyf n ynn annobeithaϭ am dyϭelet. yna ygouynnaϭd duϭ yadaf paham ygϭnaethoſt ti hynn oweithꝛet gϭahardedic. ac odyna vꝛth Eua ydyϭ̤at. paham ygoꝛugoſt ti ygϭeithꝛet hϭnn. Adaf adyϭat vꝛth duϭ. Eua yϭꝛeic arodeiſti ym gymar ym aerchis ymi ϭneuthur hynn. Eua adyϭat yna yneidyꝛ heb yꝛ hi aϭnaeth ym ϭneuthur ygϭ̤eithꝛet hϭnnϭ. ac amhanoges ac am tϭyllaϭd. yna ygofuynnaϭd duϭ yꝛ neidyꝛ paham bꝛyf vffernnaϭl ypereiſti vdunt pechev val hynn. yneidyꝛ kythꝛeuraϭl adyϭat. kennvygenn oed gennyf veddv ohonunt arleϭenyd paradϭys yꝛ hϭnn agolleis i amy kam ſyberϭyt. yna ydyϭat duϭ vꝛth adaf. oachos dy gam weithꝛet. ti alafuuryy dy ymboꝛth trϭy chϭys allauur agϭꝛes ac oeruel. ac odyna ydyϭat vꝛth Eua. am dygam annoc arypechaϭt. tithev avydyy dan oꝛuthyꝛ gwr. achyſtegeu gofualus. ac adygy ffrϭyth trϭy ronan achϭynnvan ti ath eppil oꝛ dyd hediϭ allann. agϭedy hynny ydyϭat duϭ holl gyfuoethaϭc vꝛth Satan. ti bꝛyf ynrith kythreul ydϭyt yn gϭneuthur pꝛouedigaeth ar dynyon. ac amhynny tiaymluſgy ar dyvoly ohynn allann. aphaϭp oꝛ a||athϭelo avyd ofynnaϭc ragot. hyt panndelyych yberued ydayar. ac yna ydyϭat duϭ. Moꝛϭyn adϭyn aenir arvꝛys adiſtryϭ dyholl veddyant di. Ynymod hϭnn ygϭledychaϭd adaf deudec mlyned arhugeint anaϭcant. Pann vv varϭ yvffeꝛnn yd aeth ae holl eppil gyt ac ef. ac ef afu eneit adaf yn vffernn ac eneideu ereill

pedeir mil ovlϭynyded. achϭechant aphedeirblyned. Afeith aϭr. Ac yna hollgyfuoethaϭc vrenhinnef anuones radev yryfpryt glan. ac adifgynnaϭd ymbrv yr arglϭys veir vorϭyn hep achaϭs nac gϭeithret kytknaϭt. Deudec mlyned arhugeint ahanner blϭydyn ybu ieffu yn kerdet yny byt hϭnn. Adeugein niϭarnaϭt yympry-dyaϭd ef tros bopyl ybyt. Agϭedy hynny ydallaϭd yr Ideϭonn Jeffu c̓ft. ac ydodet arygroc ac yprynaϭd yntev ni yr creu ygallon. Agϭedy hynny ef ayfgynnaϭd yvffernn yoftϭng medyant yrholl gythreuleit. Ac ellyghaϭd adaf ac eua or rϭymedigyon boenev ydoedynt yndunt. allaϭer oeneideu heuyt. nyt amgen. dauid broffϭyt. amoyfen ac abrahā benn ffyd. Ar faϭl aoed oll dan geithiϭet heuyt ef ae kynnϭyffaϭd ymparadϭys lle ymae lleϭenyd tragyϭydaϭl heb orffen arnaϭ. Agϭedy kychϭynnv ieffu oveirϭ yn vyϭ. yd yfgynnaϭd ar nefoed. Ac || ymae yn eifted ardehev duϭ tat hollgyfuoethaϭc ynduϭ gϭir ac ynϭir dyn. Ac odyno ymae yn barnv. ac ydaϭ dydbraϭt yvarnnv arbaϭp herϭyd yϭeithret priaϭt. Ac yna fol vyd yneb nyt ofuynnhao. Ac nybo brethychus erbyn ydyd hϭnnϭ. ycriftonogyon buchedaϭl aant yr lleϭenyd. ar rei ereill drϭc eu ffyd aant yrpoenev. Hebyramheraϭdᵉ llyma dill-ygdaϭt tec. Oia vab fynnhϭyiryaϭl heb ef py bϭnc ytϭyll ykyth-reul dyn bydaϭl. Ac yharϭed yr eneideu yvffernn. ymab adyϭat ymae feith pechaϭt alluoffaϭc ynt ymplith yknaϭdaϭl dynyon. kynntaf yϭ ohonunt medϭl drϭc ygkallonn dyn. Ar eil yϭ llad kalaned yn ϭiryon. Ahynny adϭc dyn ymyϭn honnedigaeth drϭc keϭilydyus. Ac onychyffeffa hynny yngϭbyl. ef aa yeneit yr brudredyon boeneu. Kam fyberϭyt yϭ arall. Glythineb. Godineb yϭ vnorei gϭaethaf. kyghoruynt yϭpechaϭt chϭechnychaϭl adrϭc yϭ. Ac atynnant yr eneidev yvffernaϭl boenev. yn yftoria paϭl eb-oftol ymae yndyϭedut keluydyt vrth boenev vffernn. kyghoru-ynt yffyd blas idaϭ ehun gϭahanedic. val ffynyaϭn obres yn llaϭn o grochanev yerni ac yedi yn llofki yn amlϭc. Aphann gyffroo

ybyd godϭꝛd maϭꝛ val tryſtev ynyꝛ aϭyꝛ. Ac yn gyfulaϭnet oeneideu ac || ygallont vot. Athan gϭyllt yn lloſci agyſuarcho ac ef. kynnhebic yϭ chϭant bydaϭl yolϭyn benn. Gϭr yny ieuegtit yn ennill campev Achlot. Ac yn ymrodi oll ygyghoꝛuynt achϭant kennvigēn. Aheuyt am hanner yoes na pheidei yna. namyn ythꝛeulaϭ velle hyt ydiϭed. yndiheu onypheit. ef aa yeneit yꝛ poenev. Oachas kyghoꝛuynt hϭenychaϭl nyt oes bọen benn idaϭ mϭynoc yolϭyn. kam ſyberϭyt yſyd aruthyꝛdꝛϭc. balch syϭ ac agollaſſant yꝛ egylyon teckaf aoedynt yny nef ac egluraf. ac adϭynnaf oachos ykam syberϭyt lleϭenyd nef. Ae diheinyaϭ yn gythꝛeulic gofut|dꝛon ynvffernn. Ac ettϭa ymaent rei ohonunt ymplith ydynyon bydaϭl ynytroi yar yhyſpꝛydolyon vedylyev yymrϭymaϭ ymyϭn pechodeu marϭaϭl. Ac oachos hynny kyffeſſa di gam syberϭyt. Pannvo dyanuſtyꝛ goꝛff yny dayar yn gudyedic. Ar pꝛyfuet yn bϭytta dy yſtlyſſeu. Ath knaϭt aryuuaſſei ryvygus. Atheneit yn rϭymedic ovudyus. Ac yna ygelly ti vot yn ofualus ovot eiroet kamryuyc ythgallonn. kanys ffieid|daf pechaϭt ygkyureith duϭ yϭ kam syberϭyt. Godineb yϭꝛ gϭaethaf vch ydayar oꝛ pechodev Ac am^ry^pheida. Ef adebic hokrellϭꝛ godinebus naanet ar eilvn dyn. ^neb kyndygrifet achygampus||ſet. Ac ef. Ar kyffredin wraged godinebus adygant liaϭs odynyon yvffernnaϭl boenev. Ynyꝛ yſgrythur lan ymae yn dyϭedut. ymae rϭyt gythꝛeulic yϭ godineb. Glythineb yſyd rygyffredin ymplith ypobloed yſyϭaeth. pann vϭynt vedϭ ykeiff ykythꝛeul vedyant ar laϭer ohonūt. Pann tyghont yϭaet duϭ ae archollev yn ofer. Ac ydiodeiueint. Ac am hynny y kaffant ϭynt emelltith duϭ. Ac ony chyffeſſant yglythineb aoꝛugant ygkatkoꝛeu. Achynn offerennev yggϭyleu arbennic. ϭynt agaffant sϭydev yn vffernn. Amdyϭedyd heb amheraϭd^s^. py beth arϭyſtra ydyn ϭneuthur penyt abot vnolyaeth yrydaϭ an yachϭyaϭdyꝛ ni. yma^b^ adyϭat yna ymae petϭar pϭnc. nyt amgen. lleſged. annobeith. keϭilyd.

pedϭeryd yϭ nachrettei bot duϭ holl gyuoethaϭc moꝛ trugaraϭc ac ymae. ƙannys oꝛ kyffeſſa dyn yn llϭyꝛgϭyl ybechodeu. ny dieil duϭ yϭeithꝛedoed kyffuledic arnaϭ. yꝛ amheraϭdꝰ aovynnaϭd yꝛ mab. pybeth vϭyhaf adϭc dyn y leϭenyd nef. ymab adyϭat ymae geir da kyϭir pꝛud. amedϭl ƙyfyaϭn. Agϭeithꝛet da adnabydus. Dyoꝛucpϭyt eiroet gϭeithꝛet da. ny bei vedϭl da arydechꝛeu. Ac nyoꝛucpϭyt eiroet ϭeithꝛet dꝛϭc. ny bei vedϭl dꝛϭc arydechꝛeu. || Pϭybynnac auo gantaϭ ieith eglurda. Ae alon ynmynnv dial arnaϭ. ef adigaϭn osynnϭyꝛ ieith dec. oe elyn gϭneuthur ygetymdeith. ϭelle ovn gϭeithꝛet gobꝛϭyaϭl ydichaϭn dyn ennill trugared nef. Am dyϭedyd vab heb yꝛ amheraϭdꝰ. py saϭl aghev adaϭ ydyn. ymab adyϭat ymae tꝰ aghev. ƙyntaf ohonunt yϭ aghev bydaϭl knaϭdaϭl. aϭahanaa ycoꝛff ar eneit. yn gadarnn. ac yn ffyꝛyf. Yꝛ eil yϭ. Aghev kyϭilydyus. Sef yϭ hynny. dyn auo marϭ ymyϭn dylyet gofuudyus nev honedigaeth dꝛϭc oganus. Ytrydyd agheu yϭ. aghev adel yꝛneb ny chaffo gyfurann oϭeithredoed ieſſu gꝰſt kynn gϭahanv ycoꝛff areneit. oꝛbyt yma. heuyt ygovynnaϭd yꝛ amheraϭdꝰ yꝛmab. py saϭl pechaϭt heb y kyffeſſu tu ac ar duϭ adϭc dyn heb gaffel madeueint nefaϭl. ymab adyϭat ymae deu ƀechaϭt. vn ohonunt yϭ kam|gret. nachretto dyn yn ffydlaϭn diſkyn ieſſu gꝰſt ymrv yꝛ arglϭydes veir hep gytknaϭt ac vngϭꝛ. Ae eni yndyn abot meir yn voꝛϭyn kynn eſcoꝛ. Agϭedy eſcoꝛ. Achredu idaϭ diodef ympꝛenn croc yꝛpꝛynv plant adaf oboenev vffernn. ae gychϭynnv oveirϭ ynvyϭ ytrydydyd. Agϭedy hynny yſgynnv arnefoed. ae vot yneiſted ardeheu duϭ dat hollgyfuoethaϭc. Ac ar nychretto yhynny: || colledic vyd oe eneit. Annobeith yϭ pechaϭt arall yneb rydarffo idaϭ pechu yn erbyn duϭ. oannoc kythꝛeul ny thebic idaϭ byth caffel madeueint ac nys ceiff. onny pheit oꝛ annobeith hϭnnϭ. Aeeneit aa ygkyfuyꝛgoll. Oth gyfuarchaf vab tec heb yꝛ amheraϭdꝰ. py beth awiſc dyn yymgadϭ rac medyant kythꝛeul. ƙytϭybot da

amedylyaϑ amdiodeifueint yr arglϑy ieſſu g'ſt. Amedylyaϑ pyϑed ygoſtygaϑd ieſſu ar tal ylin arvynyd oliuet. ac ef adeuth yna idaϑ chϑys gϑaetlyt rac ouynn aghev. Aphann yttoed yn rϑym vꝛth ypiler ef avaeddϑyt ac yſgyꝛſſeu gann yꝛ ideϑon yny yttoed ygϑaet yn phꝛydyeu ohonaϑ. Ac ef aduc ygroes arygefuyn hyt ymynyd caluaria. ynyꝛ honn ydiodefuaϑd aghev arney. Yꝛ amheraϑd⁹ adyϑat yna. hynn oll agredaf. eithyꝛ dyϑet ym pybenyt aleϑenhaa duϑ ygann dyn. ymab adyϑat yna. pϑybynnac aϑnel penyt ~~kyth~~ kyureithaϑl goſſodedic atto periglaϑꝛ arnaϑ trϑy eϑyllus damunedic. ef ageiff trugared nef. Eil pϑnc yϑ. Merthyꝛolyaeth nyt amgen. haelder yn tlodi. ymgynnhal heb gyuoeth. Acharu ygyt griſtaϑn. Achϑynnyaϑ ydlodi ae ofueileint ygyt ac ef. onnydigaϑn amgen nerth idaϑ. Adiolϑch yduϑ holl gyfuoethaϑc ydḍlodi ehun ahynny yn diſtaϑ. Allyna ranc || bod yduϑ. Ytrydyd pϑnc yϑ. dyn ahanffo ovꝛeint aboned Ac auo goludaϑc. ymadaϑ ohonaϑ oennill bydaϑl. Adigrifuϑch knaϑdaϑl. hϑnnϑ ageiff ymoſmeithaϑ yny nef. Dyϑet ym vab heb yꝛ amheraϑdˢ os gϑybydy. pyham ymae yaϑnach vnpꝛydyaϑ duϑ gϑener. no diϑarnnaϑt arall oꝛϑythnos. ymab adyϑat. ymae tⁱ achos ardec. kyntaf yϑ ohonunt. Dyϑ gϑener y gϑaeth duϑ adaf ynyꝛ ynys aelϑit ebꝛon. Ac ae llunyaϑd arydelϑ ehun. Yꝛ eil yϑ: duϑ gϑener ygyꝛrϑyt adaf Ac eua obaradϑys yϑaelaϑt vffernn. Ytrydyd yϑ. duϑ gϑener ylladaϑd kayn abel yvꝛaϑt. ymerthyꝛ kynntaf averthyꝛϑyt yꝛ karyat duϑ. ac am hynny ykauas kayn emelldith duϑ. Ypedϑeryd yϑ. dyϑ gϑener ydeuth gab'el angel yngynnat at veir pann diſgynnaϑd bꝛenhin nef yny bꝛu. Achymryt knaϑt heb gyt gϑꝛ. Yhϑechet yϑ Ypymhet yϑ. duϑ gϑener ybed|dydyϑyt ieſſu g'ſt. yschϑechet yϑ. dyϑ gϑener ymerthyꝛϑyt yſtyphan verthyꝛ ogyghoꝛ erodyꝛ creulaϑn. Yseithuet yϑ. dyϑ gϑener ylladϑyt penn Jeuan vedydϑꝛ. Ywythuet yϑ. dyϑ gϑener ydiodefuaϑd ieſſu ympꝛenn croc yꝛ rydhav pobyl ybyt oboenev vffernn. Naϑuet yϑ. dyϑgϑener ydiodefuaϑd meir anghev

ac yd aeth yhyſpꝛyt at yhvn mab ylaϭenyd nef. Decuet yϭ. dyϭ gϭenſ || ydiodefuaϭd onndꝛas arygroc. ac ydyϭat. Arglϭyd heb ef llyma adiodefuafi yꝛ karyat aꝛnat ti. Vnuet ardec yϭ. dyϭ gwener ykauas Elen luydyaϭc ygroc rydaroed yꝛ eideϭonn ychudyaϭ yny dayar achos ydiodefuei c̓ſt arnei. Ac ar honno ydiodefuaϭd yntev gϭedy ydϭynn yvynyd caluarie trϭy enryded molyanus. Deudecuet yϭ. Dyϭ gϭener. ymerthyꝛyϭyt peder Aphaϭl eboſtol. Tꝛydedardec yϭ. Dyϭ gϭener yryd duϭ varnnedigaeth oe dꝛaet ae dϭylaϭ Ae yſtlyſſeu yn waetlyt. Ac amhynny kymeret paϭb dyϭ gϭener yny gof yϭneuthur molyant yduϭ yndaϭ trϭy vnpꝛydyeu a gϭedieu. Dyϭ ſadϭꝛnn da yϭ vnprydyaϭ yꝛ myϭn yꝛ arglϭydes veir annerthaϭd ydynnv yꝛ eneidev oꝛ poenev. Ahi aelϭir yn ffynnaϭn ydꝛugared. Volchi ac ypꝛudhav paϭb oꝛa alϭho arney. Ar wedϭꝛeic gϭironed ygelϭir. ohonei ydeuth ieſſu g̓ſt iachϭaϭdꝛ ybyt. benndigedic vo ypobloed aϭaſſanaetho yvoꝛϭyn honno trϭy eϭyllys adϭynedic. Yna ydyϭat yꝛ amheraϭdyꝛ adꝛian vꝛth ymab. Mi ath tyghedaf ti vab Ipotis kynn ymadaϭ ami. ynenϭ ytat ar mab aryſpꝛyt glan. ieſſu g̓ſt yꝛhϭnn adiodefuaϭd yn anghev yꝛ yn kyuodedigaeth ni. pybeth ϭyt ti ae yſpꝛyt da. Ae vn dꝛϭc || ymab aattebaϭd yna idaϭ val hynn. Mi yϭꝛ gϭꝛ ath oꝛuc ti ac athpꝛynnaϭd ynpꝛit. Ac yna ydyſgynnaϭd yoꝛuchelder yneb oꝛlle ypanndathoed. Yꝛ amheraϭdſ yna aoſtyngaϭd ar tal ylin adiolϭch aoꝛuc yduϭ hollgyuoethaϭc yꝛhynt honno. Agϭedy hynny ymhoelut aoꝛuc ar weithꝛedoed gobꝛϭyaϭl. Ac aluſſennev gann ϭneuthur gogo nnyant ac ard'dunyant yꝛ maϭꝛed ac enryded yduϭ oꝛnef. Ac yny mod hϭnnϭ yteruynnha ymdidan idꝛian amheraϭdyꝛ Ac Ipotis vab yſpꝛydaϭl duϭ. AmeN.

CREDO SEINT ATHANASIUS.

Val hynn ydigaϭnn ytat. Ar mab. Ar yſpꝛyt glan vot yn vn duϭ. nyt amgen noc yn ϭir dipedꝛus.

Pwybynnac avynnho iachau y eneit ae goꝛff. Reit yϭ idaϭ ef yngytaf peth kynnal ffyd gyffredin eglϭϭys ieſſu g'ſt kanys pϭybynnac nys k|kynnhalyo hi yngyfyaϭn ac yndiuei. diogel yϭ idaϭ ykyll yeneit ae goꝛff yn dꝛagyϭydaϭl. Fyd gyffredin eglϭys g'ſt yϭ. Credu ohonom ni yn vn duϭ ynytin|daϭt. Ar trindaϭt yn vn duϭ ae hannrydedv ynvfyd Ac yn garedic. Sef yϭ hynny. credu yꝛ vn duϭ yn teir ꝑſon. Ar teir ꝑſon yn vn duϭ. Ac eiſſoes ny dylyϭn yꝛ|yꝛ hynny credu bot ytat. Ar mab. Aryſpꝛyt glan. yn vn ꝑſon diϭahan val ymaent yn vn duϭ. nachꝛedu eu bot yn tri duϭ. val ymaent ynteir ꝑſonn. || Ac vꝛth hynny amgen yϭ ꝑſonn ytat. Apherſon ymab. Ac amgen yϭ ꝑſon pob vn ohonunt. Apherſon yꝛ yſpꝛyt glan. Ac eiſſoes vn yϭ dϭyϭolyaeth ytat ar mab aryſpꝛyt glan. Agogymeint eu gogonnyant a gogyfuoet yϭ. kannys vn yϭ gogonnyant tragyϭydolyaeth yteir ꝑſon. Ac vꝛth hynny vn yϭ ytat Ar mab ar yſpꝛyt glan. kannys digreedic yϭ ytat. Adigredic yϭ ymab. Adigreedic yϭ yꝛ yſpꝛyt glan. Sef yϭ hynny ny|creϭyt yꝛ vn ohonunt. Adiueſſur yϭ ytat. Adiveſſur yϭ ymab. Adiueſſur yϭ yꝛ yſpꝛyt glan. Athꝛagyϭyd yϭ ytat. Athꝛagyϭydaϭl yϭ ymab. Athꝛagyϭydaϭl yϭ yꝛ yſpꝛyt glan. Ac eiſſoes nyt ynt tri tragyϭydaϭl. namyn vn tragyϭydaϭl. Sef yϭ yhynny vn diϭahan yϭ tragyϭydolyaeth yt'. kanny bont vn berſon. Ac velle nyt ynt tri digreedic. nathri diueſſur. ꝑtat ar mab. ar yſpꝛyt glan. namyn vn digreedic. Ac vn diueſſur. Aholl|gyfuoethaϭc yϭꝛ tat. Ahollgyfuoethaϭc yϭꝛ mab aholl gyfuoethaϭc yϭꝛ yſpꝛyt glan. Ac nyt ynt t' hollgyfuoethaϭc. namyn vn hollgyfuoethaϭc. Sef yϭ

hynny vn y6 holl allu yt'. ac velle du6 y6r tat. adu6 y6r mab. adu6 y6r yſpryt glan. ac eiſſoes nyt ynt t' du6. namyn vn du6. ac argl6yd y6r tat. ac argl6yd y6r mab. ac argl6yd y6r yſpryt || glan. ac eiſſoes nyt ynt t' argl6yd. namyn vn argl6yd. Sef y6 hynny vn y6 eu hargl6ydiaeth h6y. ac vrth hynny megys yn kymellir ni o griſtonoga6l 6ironed ygyffeſſu ac yadef arneilltu vot ytat yn du6 ac yn argl6yd. ar mab yn vn du6 ac yn argl6yd ar yſpryt glan yn vn du6 ac yn argl6yd. velle yg6eherdir yni tr6y greuyd kyffredin griſtonogaeth dy6edut vot yt' du6 neu t' argl6yd. Ytat bellach o defnyd nev o allu neb ny wnaethp6yt. ac ny chre6yt. ac ny aanet. Ymab hagen aanet or tat ehunan. ac ny wnaethp6yt. ac ny chre6yt. yr yſpryt glan adeuth ac adeila6d or tat ar mab. ac eiſſoes ny wnnaethp6yt ef. ac ny chre6yt. ac ny aanet. ac vrth hynny yny drinda6t honn. nyt oes dim gynt noe gilyd. ac nyt oes voe na llei noe gilyd. namyn yr holl teir pſon gogyfuoet ynt agogymeint. ac vrth hynny megys y dy6etp6yt vchot arydechrev. yr vn du6 yny drinda6t. ar drinda6t ynyrvn du6. adylyir yenhrydedv. Ac vrth hynny p6ybynnac avynnho yachav yeneit ae gorff yn tragy6yda6l. Reit y6 ida6 kredu val hynn yny drinda6t.

A chyt ahynny aghenreit y6 y bop dyn. omyn kaffel yechyt. ag6aret tragy6yda6l oe eneit. kredv kymryt oieſſu g'ſt an hargl6yd ni. knа6t ac eneit dyn ymrv yr argl6ydes veir y6ir vam ef. || Ahitheu val kynt yn vor6yn pob amſer. Ac vrth hynny yn hya6ngret ni y6 kredu yn callonnev. ac adef ar yn tauodev bot ieſſu g'ſt yn du6 ac yn dyn ac yn vab du6. ac aanet o rym ac anyan y tat kynn yr holl oeſſoed heb dechreu arna6. ac aeni yn dyn o anyan yvam. ynyr holl oeſſoed yn du6 pffeith. ac yn dyn pfeith. o eneit ſynnh6yra6l dylyedus. achna6t dynya6l ida6 yn pſon seuedla6c gogyfuoeint ae dat obleit d6yolyaeth. allei noe tat obleit dynyolyaeth. Achynn

bo gỏir duỏ ef ag̃ỏir dyn. eiſſoes nyt dev ef. namyn vn duỏ. ieſſu g̃ſt. nyt yꝛ mynet dev troi ydỏyolyaeth ygknaỏt. namyn o achos kymryt ovab duỏ attaỏ ef ydynyolaeth yn vn pſon ac ef. megys pei plennyt keing oryỏ bꝛenn ymyỏn pꝛenn arall. Ac v̓th hynny vn ieſſu g̃ſt yſyd ỏir duỏ agỏir dyn. nyt yꝛ kymyſcu ydev anyan yn vn anyan. namyn o achos bot ydỏyolaeth ae dynyolaeth yn vn pſon. ƙannys megys ybyd vn dyn o eneit dylyedus achnaỏt. velle oduỏ adyn ymae vn ieſſu g̃ſt yrhỏnn adiodefuaỏd aghev yꝛ yn gỏaret ni. ac odyno anreithaỏ vffernn. ae gyuodi o veirỏ yn vyỏ yny trydydyd. ae yſgynnv ar nefoed. ac yn eiſted ar dehev duỏ dat hollgyfuoethaỏc. ac odyno ydaỏ y varnnv ar vyỏ ac ar veirỏ. ac yna ykyuodant yꝛ holl b oploed meirỏ yn vyỏ yny coꝛffoed yꝛ varnn. Ac yna y||byd reit ybaỏp talu dylyet oe weithꝛet p̓aỏt. Arei aoꝛdiỏeder aryda aant yuuched tragyỏydaỏl. Arei ereill arydꝛỏc aodiỏeder ~~ar~~ ac arycam aant yꝛ tan tragyỏydaỏl. Ahynny agredir ynỏir.

PY DELW YDYLY DYN CREDV YDUW.

Ynymod hõnn ydyſgir ydyn py delõ ydyly credv yduõ. Acharu duõ. Achadõ ydegeir dedyf. ac ym|moglyt rac yſeith pechaõt marõaõl. Ac erbynnyeit ſeith rinõed yr eglõys yn enryded⁹. Agõnneuthur ſeith weithret ydrugared yr gobrõyaõ nef idaõ yntev.

PAõl eboſtol adyõeit na ellir ragkbod yduõ heb ffyd. ac vrth hynny. llyma val ymae ac ydyly dyn credu. Credubot ytat ar mab aryſpryt glan yn vnduõ teir pſonn. Credu yr vn duõ hõnnõ. krev affurueid|daõ nef adayar ac yſyd yndunt ynhollaõl ogreaduryeit aõelir ac arnyõelir. Ac ef yſyd yn cadõ ac ynn amdiffynn. ac yn tyõyſſaõ. Credv dyuot vn mab duõ hollgyuoethaõc ymrv yr aglõydes veir ae eni yndyn. abot meir yn vorõyn kynn eſcor agõedy. Credv yr ieſſu gſt hõnnõ aanet oveir wyry. dyodef ohonaõ ydodi ar prenn croc yrrydhav plant adaf ogeithiõet vffernn. ae varõ ae gladv adiſgynn yeneit yanreithaõ vffernn. or etholedygyon aoeddynt yndi. Ytrydydyd y kyuodes oveirõ yn vyõ. ar deugeinvettyd gõedy hynny ydyſgynnaõd ar nefoed. || Ac decuettyd gõedy hynny yd anuones yr yſpſt glan ar y ebeſtyl ae diſgyblonn aoedynt ygyt ygkaeruſſalem. Credu yr ieſſu gſt hõnnõ rodi medyant agallv yr ebeſtyl. athrõydunt õyntev yvrdolyonn preladyeit yr eglõys ygaethav. ac yrydhav eneidev ypobloed obop ryõ pechaõt ar avei arnunt. ahynny trõy rinõedev yr eglõys. Credu dyuot paõb yny gnaõt. ae dyuot rac bronn ćſt dydbraõt. ac yna barnnv ar baõp herõyd yweithret priaõt. Arodi nef yn tragyõydaõl yr saõl ae haedo. ac ae gobrõyho. aphoennev vffernn yrsaõl ae haedho.

GWedy cretto dyn ynffydlaȣn yduȣ trȣy ypynckev hynn. haȣd vyd gantaȣ garu duȣ. Allyma val ydyly ef ygaru. Dyn adyly carv duȣ yn voe noe eneint ehun ae goɼff. ac yn voe no dyn oɼ byt oll. ac yn voe no da pſſennaȣl ybyt oll. megys ybei ȣell gann dyn colli da pɼeſſennaȣl ybyt oll. acholli kedymeithas dynyon ybyt oll. adiodef pob ryȣ argyȣed. athɼemyc oɼ aellit ywnneuthur ar ygoɼff. Adiodef pob ryȣ aghev gȣaradȣydus nogȣneuthur pechaȣt marȣaȣl. nev godi duȣ oevod. nev danȣybot idaȣ. Guedy duȣ. dyn adyly caru yeneit ehun yn voe no dim. aguedy yeneit ehun || eneit ygymodaȣc. aguedy hynny ygoɼff ehun. Aguedy ygoɼff ehun. koɼff ygymodaȣc. Sef ydyly dyn puchaȣ yeneit achoɼff ygymodaȣc. caffel kyffelyb da ac a rybuchei ygaffel oe eneit ehun ae goɼff. Ac yɼ keiſſaȣ gann dyn carv duȣ yn voe no dim. ae gymodaȣc megys ehun ygȣnaethpȣyt yɼ yſgrythur lan.

GWedy cretto dyn yn ffydlaȣn. acharv duȣ yn voe no dim. ac yny mod ydylyho ygaru. haȣd gantaȣ ȣnneuthur goɼchymynnev duȣ. Sef yȣ hynny erbynnyaȣ ydegheir dedyf. ae cadȣ ynn ffydlaȣnn. Achynntaf oɼ dedyf degeir yȣ. Na vit ytt geu dȣyeu. ȳny geir hȣnnȣ yd eirch duȣ. nawneler rinyev. nac arſanghev. nachyfuarȣydonn. nasȣynev. gȣahardedic gann yɼ eglȣys catholic ygȣneuth̃. Eil geir dedyf yȣ. nachymer enȣ duȣ yn oɼȣac. ynygeir hȣnnȣ ygȣahard duȣ pob ryȣ annvdon. ac ouerlȣ. Tɼydyd. G. D. ȳȣ. doet yth gof gyſſegrv dyȣ sul. yny geir hȣnnȣ yd eirch duȣ ydyn nawnel ef ȣeith nae annyveil. nae was. nae voɼȣynn. na pechaȣt marȣaȣl yndyd sul. nev dyd gȣyl aȣahardho yɼ eglȣys. kanys yny dydyeu arbennyc hynny ydylyir guediaȣ. agolochȣydaȣ. agȣneuth̃ gȣeithɼedoed y dɼugared. Pedȣeryd. G. D. henryda dy vam. athat. yny geir hȣnnȣ yd eirch duȣ ydyn ȣneuthur diȣall waſſannaeth trȣy vfylltaȣt. ac || ennryded yvam ae dat. Achyffylyb waſſannaeth adyly dyn

ywnneuthur ahonno. oe brelat ae periglaor. ac ydat knavdavl nev y vam. Pymhet G. D. yo. na lad gelein. ynygeir honno yd eirch duo ydyn na ladho ac lao nac oe arch nac oe gynghor nac oe annoc nac oe ystryo nac ogytssynnyao. narodi ehofynndra yamdyffynn lleidyat. Ac yny geirhonno heuyt yd eirch duo ydyn na wnel argyoed ar goraff dyn oe darao nev oedoluryao nev ygarcharv. Ac yny geir honno yd eirch duo ydyn na dycco ymborth na da dynyon tlodyonn. Sef yohynny troy doyll nev troy gamoed. ac na atter dynyon tlodyonn yvaro oneoyn ac eissev. ac nachattoo dyn lit odigasfed gantao vrth ygymodaoc. Whechet. G. D. yo. na wna odineb. duo aeirch yny geir honno na bo kytknaot rog gor agoreic odieithyr podas. kyntaf kannys kreuyd aoruc mab duo vv podas. achynnt uu ykreuyd honno noc offeiryat. Seithuet. G. D. nadoc kam tystolyaeth. duo aeirch. yny geir honno na chadarnnhao dyn keloyd troy tong. troy ycolletto ygymodaoc oe da pressennaol nev oe glot. Wythuet. G. D. yo. na wna ledrat. yny geir honno yd eirch duo ydyn na dycco d a ygymodaoc oeanuod. nac ytreis nahep oybot idao nac oe gymell nac o toyll nac o ockyr. || Naouet. G. D. yo. na hoennycha na thir. nathy dygymodaoc. Sef yo hynny tro doyll nev gamoed. Decuet G. D. yo. na hoennycha oreic dygymodaoc. nae oas nae voroynn nae annyveil. Sef yo hynnyr na hoennycha da kychoynnaol dy gymodaoc troy doyll. nev droy gamoed. ~ ~ ~ ~

GWedy kattoo dyn ydegeir dedyf. Reit yo idao ymgado rac gonneuthur nev gytssynnyao yn vn or seith pechaot maroaol. Achynntaf pechaot ohonunt yo. Syberoyt. ymryvygu odyn ynygevdaot. acheissao ymdyrchauel yn vch noc ydylyho. nev ymgyfuartalu ac vch noc ef. nev tremygu ~~yd~~ ygystaldyn. nev avei is noc ef. Acheingev yr pechaot honno ynt. annvfylltaod. Goarthav dyn. nev ytremygv. Gonneuthur hoffed ogreuyd. nev opechaot. bot ynryuygus yr golut bydaol. neu yr boned nev

gampev da. Ar kyffelyb weithꝛedoed. Eil pechaϑl marϑaϑl yϑ. ꝁennvigen. Sef yϑhynny bot yndꝛϑc gann dyn gϑelet ygymodaϑc yn kynyddv ar da bydaϑl nev gampev da. nev greuyd. neu vot ynllaϑen gantaϑ gϑelet gofuut. nev dꝛϑc yn damϑeinaϑ idaϑ. Tꝛydyd. ꝑechaϑt marϑaϑl yϑ. digaſſed. Sef yϑ hynny. ꝁadϑ odyn lit agϑennϑyndꝛa yn erbynn ygymodaϑc oachos collet nev gam aϑnelit idaϑ. Acheiſſaϑ ymdial Ac ef ar dꝛϑc trϑy eir nev ϑneithꝛet || Petϑeryd pech. m. ꝑϑ. llesged Adiogi. Acheigheu yꝛ pechaϑt hϑnnϑ ynt. ꝑſcaeluſſaϑ gϑaſſannaethv duϑ yny amſer ydylyho dyn yϑneuthur nev y gyꝛchv. Toꝛri godunet. peidaϑ aphenyt adottei ypiglaϑꝛ arnnaϑ. Annobeithaϑ am dꝛugered duϑ. triſtav yꝛ colli da bydaϑl neu dynyon Ar kyffelyb weithꝛedoed. Pymhet. P. m. yϑ. Agaϑꝛder. Achebydyaeth. Sef yϑ hynny. whennychv odyn nev geiſſaϑ da bydaϑl moe no digaϑn. Sef yϑ digaϑn dyn yvϑyt aediaϑt ae dillat. med selyf doeth. Neu gϑedy caffei dyn da bydaϑl ygaru yn oꝛmod. nev vot ynllaϑ gayat ymdanaϑ. Acheingev yꝛ pechaϑt hynny ynt treis. Alledꝛat. Ac ockyꝛ. Aphob tϑyll gyfneϑit oꝛaϑnel dyn ac arall. Chϑechet. P. m. yϑ glythineb. Sef yϑ hynny kymryt odyn o achos digriuϑch ꝁnaϑdaϑl bϑyt nev lyn moe no digaϑnn. Acheingev yꝛ pechaϑt hϑnnϑ ynt. ꝁeiſſaϑ odyn tra deſtluſſrϑyd. nev tra chyϑeirdeb arvϑyt neu lyn ygymryt goꝛmod ohonunt trϑy ybei oꝛthꝛϑm arygoꝛff nev aryeneit. Neu hyt ycollei yſynnhϑyꝛev. nev nerth ygoꝛff. nev gymryt bϑyt nev lynn kynn offeren dyϑ ſul. nev dydyev gϑylev arbennyc. nev yn vynychach noc vn ϑeith yn dydyev katkoꝛev. Amivilaev yſeint. Ar garaϑys. || Seithuet. P. m. ꝑϑ. godineb. Seith yϑ hϑnnϑ gϑeithret kytknaϑt rϑg gϑꝛ agϑꝛeic yn ampꝛiaϑt. nev eϑyllys ar ϑeithꝛedv. nev gϑꝛeic adyat. toꝛri podas. nev voꝛϑyndaϑt. treiſſaϑ gϑꝛeic. pechv yn erbynn kyϑydyaeth nev greuyd. nev adyn diofuredaϑc. nev adyn ac vꝛddev kyſſegredic arnaϑ. neu achrefydyn pꝛoffeſſaϑl. nev bechv yn erbyn annyan adyn nev. Ac annyveil.

YR medyginaethv eneit dyn or seith pechaȣt marȣaȣl. yrodes duȣ seith rinȣed ynyr egloys. nyt amgen ynt. Bebyd efcob. Abedyd offeirat yngyntaf oll ohonunt. Asegyrffyc. Penyt. Anghen. vrddev kyffegredic. Aphriodas. Sef yȣ rinȣed ybedyd. bot yn vaddeuedic diboen ydyn yholl pechodev gȣedy bedyd. Aheb vedyd nyt oes ffordd. nagobeith ydyn caffel gȣaret. na nef. Ac oachos hynny. duȣ oe vaȣr drugared arodes medyant. A gallv ybop ryȣ dyn yvedyliyaȣ rac perigyl aghev. Eil rinȣed pȣ. bedyd efcob. Ahonnȣ arodir ydyn yr kadarnnhav yffyd. Ae griftonogaeth gantaȣ. Ac orin ybedyd honnȣ. haȣs vyd idaȣ vrthlad ykythreul yvrthladaȣ. Ac ymgadȣ rac pechodev. Trydyd. R. pȣ segyrffyc. Sef yȣ honnȣ corff crift ynhollaȣl oeneit. Achorff. Adoyȣolyaeth megys ymae yny nef. Ahynny oll dan liȣ ybara ar gȣin. || Ahonnȣ arodir yr tagnouedv duȣ apechadur. Ac yr rydhav eneit dyn obechaȣt marȣaȣl. Pedȣeryd. R. pȣ peneit penyt. Sef yȣ honnȣ. poeni odyn oarch yperiglaȣr troy gȣbyl ediueirȣch. Achyffes lan. Ac ynn teir rann ydoofperthir penyt. nyt amgen. yn wedi. Ac yn vn pryt. Ac yn gardaȣt. megys dyn agodho duȣ otorri yorchymynnev. gȣneuthꝫ ohonaȣ yntev ypynckev hynny troy ediuarȣch. Achyffes lan. Gȣediet ar duȣ ygaffel ydrugared yn lle ydigrifuȣch agymerth yntev yny pechaȣt. Poenet dyn ygorff troy vnpryt. Aphererindodev feint. Agȣeithredoed gobrȣyus. Ac oachos na ȣyr dyn bot yn gymeredic gann duȣ yȣedi nev yȣeithret. rodet gardodev oe da preffennaȣl yr enryded yduȣ yr gȣediaȣ. Ac yr penydyaȣ drofta ȣ. Pymhet. R⁹. pȣ. aghennv. Sef yȣ hynny dodi oleȣ kyffegredic ar dyn ynygleuyt perigl⁹ yd aghennyt dyn troy leindit uuched. madeuedic vyd idaȣ yn hollaȣl ypechodev marȣaȣl. Ar neillpeth adyȣedir ydamȣeinaȣ idaȣ. Ae dyuryffaȣ oaghev. ygaffel yechyt ar vyr amfer. Adyn adylyir yaghennv ygynifer gȣeith ydygȣydo

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ymyϭn cleuyt periglus. Chϭechet . R . yϭ. vrddev kyſſegredic. Sef yϭ hynny. teilygdaϭt amedyant yϭaſſannaethu duϭ. Arinϭedev yr eglϭys. Seithuet . R⁹ . yϭ: p̀odas. Ahonno || awnnaethpϭyt yr dibechv kytknaϭt rϭg gϭr. Agϭreic. Ac yr ennill plant ywaſſannaethv duϭ.

GWedy gϭyppo dyn nerthoed Agrymyant rinϭedeu yr eglϭys. Ac aruer ohonunt trϭy perffeithrϭyd. dylyed⁹ yϭ idaϭ ϭybot Seith weithret ydrugared yr gobrϭyaϭ idaϭ nef. Sef ynt ygϭeithredoed hynny. Rodi bϭyt yneϭynaϭc. Diaϭt ysychedic. Lletty ybellynnic. Dillat ynoeth. Gofϭy claf. Rydhav carcharaϭr. Gladdv ymarϭ. Ac arnyallo gϭnneuthur yseith ϭeithret hynny yn gorfforaϭl. kyghor yϭ idaϭ ygann yseint gϭnneuth̃ ypvmb gϭeithret hynn yn yſprydaϭl. kyghori annoeth ae leſſav. Achoſpi enϭir yr dyſcu. Aphob t̀ſt galarus ydidanv. kyt doluryaϭ Agϭann trϭy ygarϭ. Athros pob aghyfnerthus gϭann gϭediaϭ ar duϭ ydrugarhav vrthaϭ.

PWYLL YPADER ODULL HU SANT.

Hyma pŏyll ypater ae dyall val ydyŏeit hu sant. . . . . .

HV sant oseint victor ymparis adyŏeit owedi ypador val hynn. Gann ymdiret ygallŏn ŏediaŏ megys meibon. yrei ytat. yr rei ydyſgŏys ef ŏediaŏ val hynn vdunt. Pater noſter qui es in celis. Sef yŏ pŏyll hynny. yn tat ni yrhŏnn yſyd ynynefoed. seith arch yſyd yny pater megys ydyŏetpŏyt vchot. yny obrynhom nynhev caffel trŏy yrei hynny feith dōnyev yr yſpryt glan. Athrŏy yſeith donnyev hȳny. || seith nerthoed yr eneit val ygallom nynhev trŏy yseith nerthoed hynny. ynryd mynet yŏrth yſeith pechaŏt marŏaŏl. Adyuot aryſeith gŏynvyuedigrŏyd. Seithryŏ pechaŏt marŏaŏl yſyd. yrei ymaent achos adefnyd yrholl pechodeu ereill oll. Sef ynt yseith hynny. gogelent baŏp racdunt. nyt amgen. Syberŏyt. kyghorueint. Irlloned. Triſtit bydaŏl. nev leſged gŏnneuthur da. nev waranda da. nev dyſcu da. Pymhet pechaŏt marŏaŏl yŏ. chŏant. Achebydyaeth. Whechet yŏ. glythineb ameddaŏt. Seithuet yŏ. godineb. Yrei ayſpeilant dyn ogaryat duŏ aholl nerthoed duŏ. Ac odonnyev yr yſpryt glan. Ypedŏared ohonunt aboena yr yſpeiledic. Ypymhet. avŏrŏ yr yſpeiledic yngrŏydrat. Yhŏechet adŏyll y crŏyddrat gŏrtholedic. Seithuet asathra ac adielŏha ytŏylledic. Syberŏyt adŏc duŏ ygann dyn. kyghorueint adŏc ygyfneſſaf yganta ŏ. Irlloned adŏc dyn racdaŏ ehun. kanys amlŏc yŏ named irllaŏnn arnaŏ ehun. Yr yſpeiledic obop da ayſpeilir val ydyŏetpŏyt vchot. kannycheiff ef leŏenyd yndaŏ ehun. nac ynduŏ nac ynygyfneſſaf. Trŏy driſtit ypoenir ef heb dim llyŏenyd. Yn neſſaf yhŏnnŏ ydaŏ chŏant yrhŏnn avŏrŏ ypoenedic ygeiſſaŏ lleŏenyd yny petheu bydaŏl. kann colles yſprydaŏl leŏenyd aoed

yny gallonn. kanys annyanaϑl yϑ y||eneit nadigaϑnn vot heb ryϑ leϑenyd ae yny byt hϑnn ae rac llaϑ. Ynneſſaf yhϑnnϑ ydaϑ glythineb yꝛhϑnn aluſc ac atynn ybꝛyt chϑannaϑc achubedic yny pethev traghedic odieithyꝛ hyt ar oꝛmod bϑyt adiaϑt. Yn ol hϑnnϑ yn diϑethaf oll ydaϑ godineb yꝛhϑnn agethiϑa. ac aeſtϑng yt ϑylledic y gethiϑet pechaϑt. vꝛth hynny trϑy syberϑyt yhϑydda ygallonn. trϑy gyghoꝛueint ygϑyhϑa. trϑy irlloned ytyꝛr. trϑy triſtit ybꝛiϑir. trϑy gebydya'aeth ygϑeſgerir. trϑy lythni ybutreir ac ygϑlychir. trϑy odineb yſethꝛir. megys yn llϑch hyt yꝛ eigyaϑnn. Ywedi gynntaf oꝛ pader adodir ynerbynn Syberϑyt. pann dyϑetter. Sanctificetur nomen tuū. Sef yϑ pϑyll hynny. kadarnnhaer dy enϑ ti arglϑyd. val ybych dat ti yni. anynhev ynveibon ytitheu. val ybo arnam ydyofuyn ti athgaryat ath enryded yny ymhoelom ni attat ti trϑy vfuylldaϑt. megys yd ymydaϑſſam ath ti. Tꝛϑy syberϑyt yny ϑedhonn yrodir daϑn. yſpꝛyt. ofuyn ydyn. Tꝛϑy yꝛ yſpꝛyt hϑnnϑ ydyϑedir ar vfylldaϑt. yny gaffo yꝛvfud teyꝛnnas gϑlat nef trϑy vfuydaϑt. yꝛhϑnn agolles ysyberϑ trϑy syberϑyt. megys dyϑeit c̓ſt ynyꝛ evegyl. Gϑynn ybyt yꝛ henghennogyon vfyd. kanys ϑyntev biev teyꝛnnas gϑlat nef. Yr eil ϑedi yſyd yn erbyn kghoꝛueint. Nyt amgen. Adueniat || regnum tuum. Sef yϑ hynny. doet dy teyꝛnnas ti arnnam ni megys ymae yny nef. yny dayar. Pϑybynnac aarcho velle. kyffredin ybaϑp aeirch. kannys yechyt paϑb yϑ teyꝛnnas nef. Ac aarcho velle cas vyd gantaϑ kyghoꝛueint. yꝛ̈honn ϑedi̋ yrodir yſpꝛyt gϑaredogrϑyd. yꝛhϑnn aardymhera callonn parth ac ary buched da yny del aruedyant daear yrei byϑ. Ac yna ydamvna ygϑar digynhēnus dyuot paϑb ygyt ac ef. Ydꝛyded ϑedi oꝛpader yſyd yn er̄lloned. panndyϑetter. Fiat uoluntas tua ſicut in celo & in terra. Sef yϑpϑyll hynny. bit arnam dyϑ|yllys ti megys ymae yny nef ynydayar. Yneb aaeirch velle nymynn gynnhennv nachyffroiar dꝛϑc yny gallonn. namyn dangos bot idaϑ ef pob

peth aragho yvod ac eϑyllus duϑ. ỵr wedy honn yrodi yſpꝛyt gϑybot ynydel ydyſcu ygallonn. Ac yadnabot ydoluryaϑ dꝛϑy ymae yny adef. Ac yn^an^noc ypechaϑt. Aphybethbynnac agarho oda ymae odꝛugared duϑ idaϑ. vꝛth hynny trϑy ediuarϑch irlloned ahed|dychir ac aedeϑir arϑir lleϑenyd adidannwch. vth hynny ydyϑeit c̓ſt ynyꝛ euegyl. Gϑyn eubyt yrei a gϑynnant ac adoluryant yma. kannys ϑyntϑy ohynny Adidenir rac llaϑ. Ypedϑared ϑedy yſyd yn tryſtit. Sef yϑ yϑedi honno. Panem nr̄r̄ cotidianum da nob̄ hodie. Sef yϑ pϑyll hynny || Dyꝛo ti yn bara peunydyaϑl. Sef yϑ ytriſtit hϑnnϑ. blinder bꝛyt gyt ac afuleϑenyd callonn. ac eneit Ahynny auyd pann vo bꝛyt ac eneit ynchϑerϑ heb ϑhennychu da tragyϑydaϑl. ỵna ymae reit yꝛ eneit claf ϑaret. Ae gyϑeiraϑ ovyϑn. vꝛth hynny yryd duϑ yꝛ yſpꝛyt kedernyt hϑnnϑ adꝛychauo yꝛ eneit yny vo kryfuach ydamunho poꝛth tragyϑydaϑl. Ar yſpꝛyt kedernyt hϑnnϑ aennynn callonn dyn ychϑennychv yϑironed. vꝛth hy|ynny ydyϑeit c̓ſt ynyꝛ eguegyl. Gϑyn ybyt yrei a vyd sychet aneϑyn arnunt o damunhaϑ yϑironed. kannys yrei hynny agaffant elchϑyl ykyulaϑnnder obop melyſter nefaϑl. Ahynny yntragyϑydaϑl. Pymhet ϑedi yſyd yn erbyn chϑant achebydyaeth. Sef yϑ honno. Dimitte nobis debita noſtra ſicut & nos dimittimus debitoꝛibꝫ nrīs. Sef yϑ yſtyꝛ ygeireu hynny. Madeu di arglϑyd yn pechodeu yni aϑnaethamytherbynn. megys ymadevn nynhev yereill oth dꝛugared dithev yꝛhϑnn aϑnaethant yn herbyn nynhev. Ac yꝛ ϑedi honn yrodir rat. Ac yſpꝛyt. kynghoꝛ. yꝛ hϑnn adyſc yni trugarhau vꝛth ereill yny obꝛϑyhom ac ygobꝛynhom nynhev caffel trugared gann duϑ. Ac herϑyd hynny ydyϑeit ieſſu griſt ynyꝛ euegyl. Gϑyn eubyt yrei tru||garaϑc. kannys ϑyntϑy elchϑyl agaffant trugared. Yhϑechet wedi yſyd yn erbynn glythni. Oꝛ honn ydyϑedir. Et ne nos inducas in temptatō|nem. Sef yϑnt pϑyll ygeireu hynny. nadϑc ti ni ympꝛouedigaeth. Sef yϑ hynny. nat ti ni yn gel|lyon

trꝺy gytſynnedigaeth didannꝺoch pechaꝺt marꝺaꝺl. Yꝛ wedi honno yrodir. rat. ꝑſpꝛyt. adyall. yny vo ybꝺyt agadarnnhao yꝛ eneit. Sef yꝺhꝺnnꝺ. ymadꝛaꝺd duꝺ. ꝑn gꝺahard ychꝺant odieithyꝛ. ac velle ny digaꝺn eiſſyꝺedic gnaꝺt goꝛuot ardyn. vꝛth hynny ieſſu gſt ehun aꝺꝛthebꝺys yꝛ kythꝛeul pann ꝺelas bot neꝺyn ar gſt gꝺedy yꝛvnpꝛydyaꝺ ohonaꝺ deugeinos adeugein pꝛyt yꝛ hꝺnn aannoges idaꝺ toꝛri ẏneꝺyn ygoꝛff gann ꝺneuthur bara oꝛ mein. acyna ydyꝺat ieſſu. nyt ymara ehun heb yduꝺ ymae buched dyn. yny dangoſſei ef yn amlꝺc pꝛyt pann poꝛthir eneit dyn oꝛbara oꝛ mein. Sef yꝺ hꝺnnꝺ. rat. amelyſter. acharyat. Aphann gaho yꝛ eneit chꝺeith arybara hꝺnnꝺ. bych[an] ypꝛydera erbyn yꝛ amſer auyd rac llaꝺ. vꝛth hynny yn erbyn glythni ymae. dyall. ac yſpꝛyt. ꝑꝛhꝺnn aꝺna llygat yꝛ eneit yngyngraffet. ac yn gynnoleuhet. ac yngynnlanet megys yganer oꝛyſpꝛyt deall gleindyt callonn yꝛ hꝺnn aobꝛyn gꝺelet duꝺ. || Megys ydyꝺedir ynyꝛ euegyl. Gꝺynn ev byt yrei glan ycallonnev. kannys yrei hynny racꝺyneb aꝺnelant duꝺ. Seithuet ꝺedi adodir yn erbyn godineb. Set libera nos amalo. Sef yꝺ pꝺyll hynny. Rydhaa di ni arglꝺyd ygann ydꝛꝺc. Doeth ſynnhꝺyr[9] yꝺꝛ neb aeirch ryddit yꝛ hꝺnn yrodir rat ac yſpt bydaꝺl. Ydoeth hꝺnn a rodir pann gynnvllo bꝛyt ehun ynhollaꝺl ovlas yſpꝛydaꝺl velyſter trꝺy damunet petheu neſaꝺl. Ac velle ny weſkerir ac nywneir dyn yn ryd trꝺy eꝺyllus adamunet ygnaꝺt vyth. vꝛth hynny yn erbyn didannꝺoch odieithyr yrodir didanꝺoch yſpꝛydaꝺl ovyꝺyn ynyꝛ eneit. ac ynyveint vꝺyhaf ydechꝛeuho yſpꝛydaꝺl vꝛyt caffel blas ar ꝺybot idi ehun. ynyveint honno y ytremycca knaꝺdaꝺl velyſter. ac velle pann[vo] bꝛyt dyn yn tangnouedus. ac nachꝺennycho dim bydaꝺl odieithyꝛ. Ac velle yſpꝛyt doethineb agychꝺyn yny gallonn yardymheru ychꝺant odieithyꝛ. ac ygyꝺeiraꝺ tangneued yndi ehun ynygynnvllher ymedꝺl ar bꝛyt ar lyꝺenyd yſpꝛydaꝺl myꝺn ygallonn. Aherꝺyd hynny ydyꝺedir ynyꝛ yeuegyl. Gꝺynn

eu byt yrei tagnouedus yny callonnev. kanys yrei hynny rac ϭyneb agerir yn teyꝛnas nef rac bꝛonn c̓ſt arglϭyd lle ymae lleϭenyd tragyϭydaϭl heb tranc a heb oꝛffenn. ameN = ||

RINWEDEU GWARANNDAW OFFEREN.

Pump rinϭed offerenn sul ynt yrei hynn. kynntaf ohonunt yϭ. bot yn hϭy dyhoedyl aruod pob offeren vyth aϭaꝛrandeϭych. Eilyϭ. madev dyuϭyt amryt oꝛ sul ygilyd. Tꝛydyd yϭ. madev dyv pechodev oꝛ Sul ygilyd. Pedϭeryd yϭ. agerdych ygyꝛchu offeren ſul bot yngyſtal itt aphei aſroditt odꝛef dy tat yn dirdaϭn yduϭ. Pymet yϭ ot adyn yꝛpurdan goꝛffϭys ageiff yngyhyt aphob offeren aϭarandao. Rinϭedev gϭelet coꝛff c̓ſt yϭ yrei hynn. pann ganer offeren. madeu it dyvϭyt amryt ydyd ygϭelych. Dy ymadꝛodyon diffrϭyth nychoffeir yt. Anudonev annϭybot nythgerydir ohonunt. Nydaϭ aghev deiſſyuyt yt ydyd hϭnnϭ. Oꝛbydy varϭ ydyd ygϭelych bꝛeint kymunaϭl avyd arnat ydyd hϭnnϭ. ahynny achos kymryt ybara offeren. Tꝛaϭerendeϭych offerenn sul ny hennhey kyhyt ahynny. Pob cam agerdych ygyꝛchv dyofferenn sul. aghel ae kyfurif yt. ac ambop cam gobꝛϭy ageffy. Nythꝛic dꝛyc yſpꝛyt ygyt athi ytra vych yn k̂yꝛchv offeren sul.

Oth ogyuarch dyſſul ath ovynnhaf ar dy uvl.
py wnaf am offeren sul.
Offeren sul os keed. trϭy ffyd achꝛet achꝛeuyd.
gϭyn yvyt dy gyϭeithyd.
Oth ogyuaꝛch odifuri. ath ovynnhaf trϭy dei||thi.
pywnnaf obydaf hebdi.
Obydy hebdi heb lauur arnnat heb anghen.
hyt yꝛ wythnos na chϭard wen.

BREUDWYT PAWL EBOSTOL.

Brewdwyt paul.

Dyw sul dyd detholedic yw. ynyr honn ycaffāt yny dyd honnw yr eneideu auont yny poenev orffwys yndiboen trwy lewenyd. Agwybydet bawp pann ywybawl eboſtol. ac yvihagel archagel ydangoſſes duw vdunt vffernn. Ac yna pawl awelas gyr bronn pyrth vffernn deri tanllyt. ac vrth y keinghev pechaduryeit ygkroc. Rei onadunt gyr blew ypennev. Ereill gyr eudwylaw. Ereill gyr eu bruantev. Ereill gyr ytauodeu. ac ereill gyr ybreicheu. Ac yna ygwelas pawl ynlle arall ffwrn yn lloſki. aseith fflam amliw ynkyuodi ohonei. allawer yny poeni yndi. ac yngkylch yffwrnn yd oedynt seith pla. kynntaf oed eiry. ar eil oed tan. ar tryded oed ia. Pedwared oed waet. Pymhet oed seirff. Chwechet oed mellt. Seithuet oed derewant. Ac yr ffwrnn honno yd annvonir eneidev pechaduryeit ny wnelont eupenyt yny byt honn. Rei ohonunt ynwylaw. ereill yn vdaw. Ereill yncwynaw. Ereill yn keiffaw yhagev ac nys keffynt. kanybyd marw eneit yn tragywydawl. wrth hynny lle ofuynawc yw vffern ynylle yma triſtwch heb lewenyd. adolur tragywyd. Ac amylder odagreu. achwynnvan callonn. ac oeruel mawr drwy loſgedigaeth eneideu. Yno ymae rot odan amil oyrd arnei adiefuyl ae try vnweith beunyd. ac ar bop gweith ylloſkit mil oeneidev. Odyna ygwelas pawl avon aruthyr yn llawn obryfuet kythreulic. megys pyſcawt yny mor ynllygkv eneidev pechaduryeit megys bleideu yn llyngkv deueit. ac ar yr auon honno yd oed bont yd aei yr eneideu kyfyawnn idi yndidramgwyd. ac eneideu ypechaduryeit adygwydynt yndi. llawer yfyd obreffwylvaeu drwc yn vffernn. megys ydywedir ynyr euegyl. Rwymwch wynt yn fagleu oe lloſci.

yno ypoenir kyffelyb gyt ae gyffelyb. godineb⁹ ygodineb⁹. treiſϭyꝛ gyt athꝛeiſϭꝛaged. Enϭir gyt aenϭiryon. aphaϭt agerdei yꝛ bont honno herϭyd ygobꝛynei. Ac yno ygϭelas paϭl llaϭer oeneideu ympoen. Rei ohonunt hyt yglinnyeu. Ereill hyt ybogel. Ereill hyt ygϭeuuſſev. Ereill hyt yhayleu. Ereill hyt ygϭarthaf ypennev. yna yd ϭylaϭd paϭl. Ac ygofynaϭd yꝛ angel pϭy oedynt yrei hynny. heb agel yna. yrei aϭely di hyt yglinnyev aoganant ereill. pann elont yꝛ eglϭyſſeu. Arei aϭely di hyt ybogel aϭnaethant pechaϭt godineb⁹. Ac nys penytyaſſant hyt aghev. Erei aϭely ti hyt ygϭefuſſeu. aoganaſſant yn eglϭysev heb ϭarannaϭ geireu ‖ duϭ. Yrei aϭely di hyt yhaeleu alaϭennaſſant ogϭympeu ykymodogyon. Odyna ef aϭelei lle ofynaϭc yn gyfulaϭnn oϭyꝛ agϭꝛaged yn knoi ytauodev. llyma heb angel vꝛth paϭl yꝛ ockyꝛϭyꝛ aϭnaethant vſur ac ockyꝛ. Ac ae keiſſaſſant. Ac nybuant trugaꝛaϭc vꝛth ygϭeineint. Ac vꝛth hynny ybydant ϭy yny poen hϭnn hyt dydbꝛaϭt. Odyna paϭl aϭelas lle arall obop ryϭ boen yndaϭ. Ac yno ydoedynt moꝛynyon duon pyclyt. agϭiſcoed duon pyclyt amdanadunt. Adꝛeigeu tanllyt aseirff. a nadꝛed gϭenϭynnic yn doꝛchev amy mȳnyglev. Anaϭ kythꝛeul yſgithraϭc. Achyꝛnn tanllyt arnunt ynyharheilaϭ. Ac yny agkreiffyaϭ. ac yn dyϭedut vꝛthunt. Adnybyd|dϭch chϭi vab duϭ byϭ ygϭꝛ abꝛynaϭd ybyd oe ϭerthvaϭꝛϭaet. Agouyn aoꝛuc paϭl yna yꝛ agel pϭy oed|dynt. llyma heb ef yneb nychedϭis ydiϭeirdeb. Ac abechaſſant vꝛth y karant. Ac a toꝛraſſant ypꝛiodas|ſeu. Ac aladaſſant eu plant. Ac aebyꝛryaſſant ynvϭyt yꝛ pꝛyfet. neu ymyϭn dϭfyꝛ oebodi. nev ygkyfyꝛgoll arall. Ac nyϭnaethant ypenyt kynnaghev. Odyna ef aϭelei gϭꝛ agϭꝛaged ymyϭn tan a ia. ar tan yn lloſci y neill hanner vdunt. ar oeruel yny crẹdv oꝛ tu arall. Ac yny kryfuachv. llyma heb yꝛ agel yneb aargyϭedaϭd yꝛymdifeit argϭꝛaged gϭedϭon. Odyna ef aϭelei yn lle arall henϭꝛ ynrϭym rϭg ‖ pedϭar kythꝛeul. Ac

ynn yntev ynꝺylyaꝺ ac ynvdaꝺ. Aphaꝺl aovynnaꝺd pꝺy oed hꝺnnꝺ. Escob gꝺallus heb yr anghel yꝺ. nychedꝺis kyureithev duꝺ. ac ny bu diꝺeir oeir nac ꝺeithret na medꝺl. namyn kebyd tꝺyllꝺr. acham ryuygus. Ac amhynny ybyd arnnaꝺ yntev anneiryf o boenev hyt dydbraꝺt. Ac yna ydyꝺat paꝺl. och. och. och. gꝺae ꝺynt ypechaduryeit ygeni. Ac yna ydyꝺat yr angel vrth baꝺl. paham ydochydi paꝺl. nyꝺeléste eto nemaꝺr oboenev vffernn. Ac yna dangos pydeꝺ aoruc idaꝺ. aseith ynseil arnaꝺ. Saf obell heb yr angel. kanny elly diodef dereꝺant ypydeꝺ hꝺnn. Aphann agoret genev ypydeu. ef agyuodes dreꝺant ohonaꝺ. val ytybygei baꝺl yvot yn ꝺaeth no holl boenev vffernn. Pꝺybynnac heb yr angel adygꝺydho yny pydeꝺ hꝺnn. nybyd cof ef byth gyr bronn duꝺ. Yrei hynny heb yr angel ny credassant ygst ygꝺr adiodefaꝺt anghev yr pobyl ybyt. ac nychredassant kymryt ohonaꝺ gnaꝺt dyn. na eni oveir ꝺyry. ac nychymerassant vedyd yn enꝺ duꝺ. ac ny thalassant ꝺy degemhev yr eglꝺyssev. ac atrymygassant ykysnessеiueit. ac ny chymerassant gymvn ogorff est naeꝺaet. Odyna ygꝺelas paꝺl gꝺyr agꝺraged yn noethon aphryfet. anadred yny bꝺyta. || ahynny pob vn arꝺarthaf ygilyd. megys deueit ymyꝺn phalt. Achyndeꝺet oed ylle ydoeddynt yndaꝺ ac or nef hyt yr gꝺyr. llaꝺr. ac ef aglyꝺei kꝺynvan agriduan ac ꝺyllovein megys taran ynyr aꝺyr. ac edrych aoruc paꝺl obell yvrthaꝺ. ac ef aꝺelei eneit pechadur yn rꝺym gann seith gythreul ꝺedyr dꝺyn yr aꝺr honno or corff. ac ynteu yngꝺeidi ac ynvdaꝺ. Ac engylyon nef ynlleuein. ac yndyꝺedut. och. och. eneit truan pybeth aryꝺnaethosti. hyeu medeu vn or diesyl. llyma yreneit atremygaꝺd gorchymynnev duꝺ. ae gyfureithev. ac yna darllein chartyr ae pechodeu aeweithredoed drꝺc ynyscriuennedic yndi. ac ynyvarnv ygkyuyrgoll. ar dieuyl ynygymryt. ac yny anuon yr tyꝺyllꝺch eithaf. ynylle ydoed ꝺylyaꝺ. achrynv danned. athristꝺch heb leꝺenyd. ac yna ydyꝺat

yr angel. Gret ti baȣl pann yȣ valygȣnel dyn yny byt yma ykeiff ef rac llaȣ. Odyna ygȣelei ef egylyon yn dȣyn eneit mynach gȣynn oe gorff. Ac yny annvon yr nef. Ac yna yklyȣei paȣl llef miloviloed oengylyon yn llaȣenhav ȣrthaȣ. Ac yndyȣedut. Oeneit detȣyddaf byd laȣen heddiȣ kann gȣnaethoft eȣyllus duȣ. Ac yna dyrchauel yr eneit gyr bronn duȣ. ꝑdarllein yȣeithredoed da ryȣnaethoed. Ac yna yduc mihangel yr || eneit ybaradȣys lle ydoeddynt yrengylyon yn erbynnyeit yr eneideu gȣiryon. Agaȣr oleȣenyd arodaffant val pei vot yrheul ar lloer ar nef ar dayar yn kyffroi. Ac yna lleuein aoruc ypechaduryeit or poenev adyȣedut trugarhaa vrthym vihagel archangel. Athitheu ȣynnvydedic paȣl eboftol eirolȣch droffom ar duȣ. kanys ni aȣdam ymae trȣy ych gȣedieu chȣi ykynnhelir ynef ar dayar. bylȣch chȣithev aninhev aȣylȣn ygyt achȣi yny drugarhao duȣ ȣrthyȣch. Ac yny rodho duȣ noddua yȣch. Alleuein aoruc yniuer aced dynt yny poenev. alleuein aoruc mihagel aphaȣl eboftol a millȏed o engylyon ygyt ac ȣynt yny glyȣit y llef ynypedveryd nef. yndyȣedut arglȣyd gft trugarhaa vrth veibon y dynyon. Ac yna ygȣelas paȣl ynef yn kyffroi a duȣ ~~argoron~~ ar gorron amybyenn. Ar niferaoedynt yny vffernn yn gȣeidi Ac yndyȣedut. trugarhaa vrthym vab duȣ byȣ gorchuel. Ac yna yclyȣei baȣl lef yndyȣedut vrthunt. paham naȣnaethaȣchȣi dim orda. val ygalleȣch erchi benndith agorffȣys. ȣi arodet arygroc ac apȣyȣyt yrhoellon ymdȣylaȣ. Ac arodet ygȣenȣyn ym oe yvet. Ac am gȣnanpȣyt ar gȣayȣ. Ac aymrodeis vy hvn y anghev yrych byȣyt chȣi. Achȣi||thev geuaȣc vuaȣch. Alladronn. kebydyon. kynghorvynn⁹. balch. Adiftryȣ yr eglȣyffeu. Ac attal degēmev. Aphob amryuael drȣc heb ȣneuthur dim da. nac vnpryt nac alauffen. Ac yna ygoftynghaȣd mihagel archangel. aphaȣl eboftol amilȏed oengylyon gyr bronn duȣ yadolȣyn idaȣ rodi gorffȣys dyȣ sul yr eneidev aoedynt ynvffernn. ȣi arodaf heb yr arglȣyd ieffu yr

mihagel. Ac yr paϐl eboſtol. Ac yr vyn dayoni vy hun orffϐys vdunt oaϐr naϐn dyϐ sadϐrnn hyt aϐr prim dyϐ llun. Ac yna drychauel yar ypennev aorruc etyrval drys|ſaϐr vffernn. Acerebius ygi. Athriſtav ynvaϐr. Allaϐenhav aorruc ynifer aoedynt yn vffernn. Adyϐedut ygyt oll. ni ni adyϐedϐn dyuot ti ynvab yduϐ byϐ. kan rodeiſt ti yni orffϐys duϐ sul ehun. Ac vrth ~~y~~|hynny pϐybynnac ahenrydedho dyϐ sul. ef auyd kyfrannaϐc ac aorffϐys gyt ac engylyon nef. Ac yna ygofuynnaϐd paϐl yr angel pysaϐl poen yſyd ynvffernn. Ar aghel adyϐat petei pedeir mil adeugein mil achan Mil ynrifaϐ poenev vffernn. Aphedϐar tauaϐt hayarnn ympenn pob vn ohonunt. nyphereynt ynrifaϐ poenev vffernn. ϐrth hynny pϐybynnac ohonam ni aglyϐho meint poenev c̓ſtonogyon agkredadϐy. Ameint lleϐenyd yr eneidev kyfyaϐn buchedaϐl. Ameint adiodefaϐd c̓ſt yrhom ni || colli ywaet yn wiryon yr caryat ar griſtonogyonn. nynhev adylyhem haeddu yvodyant ef val ycaffem buched tragyϐyaϐl yn teyrnas. gϐlat nef.

AM GADW DYW SUL.

Llyma yr achos ydeuth bar duo ynych plith. Amethyant arych llauur ac arvedoch oda. Ac ydao pobyl ypagannyeit ydodi ych kyrff ynachubaol geithioet. oachaos na chedyoch dyo sul fanteid bendigedic. yamh laant ych plith kribdeiledigyon vleidev. achon kynndeiraoc. bynt achsoddant yn dyfynnder gofuut. Aminhev aymhoelaf vyoyneb yorthyoch ac yorth ych tei or aonaeth ych doylao. Pob kyfuryo droc or aonaethaoch ynerbyn vy santeid eglwys .i. myi ae dialaf. Am ach rodaf ynorefgynn alldudyon. Ac achsodaf megy ysode t gynt. Souir ac ovir. alynkoys ydayar oynt ynvyo amypechodev. Aphoybynnac adramoyho yle amgen. yndyd fanteid sul noc ym heglwys i kanys ty owedi yo. nev ypererindodev seint. nev yofuoy kleifon. nev yagklad meir[6] nev ytagnouedv rog digaffogyon. aonel amgen ooeith yny. megys eillyao gwallt nev varveu. nev ykneifao. nev olchi pennev. neu dillat. nev bobi bara. neu oeith arall gwahardedic gann yreglwys catholic yn dyd arbennic sul. Nychaffant gann duo yn dyd nac yn nos yfprydaol vendith. || namyn yr emelldith ahaydaffant yfywaeth. Ami aannvonaf yny tei glefydyev annorffenedic arnunt ac ar yplant. Amall aryhannyueileit. Aphoybynnac adadleuho yn dyd sul. nac avrattao. nac aonel amryffonev nev pynckev agkyfuleus. namyn gwediao o eoyllus buchedaol ym heno .i. ac ym heglwys. myi aannvonaf yny plith amryuaelon colledev ynamloc hyt pannvethont. Gwarandaoet yrholl pobloed angkrededun. Agwarandao ti ogenedylyaeth droc agkyfyaonn. Ar yr honn ny mynhy gredu idao. Bychan yo dy dydyeu. Apheunyd ymae dydydyev athioed yn neffav. Amynhev oyf poyllic vrth pechaduryeit dayaraol yedrych aymhoelont yoir

penyt. Ac ediuarϑch. Achyſſes lan. Gϑaranndaϑet holl pobloed ypꝛeſſent narodont ehoſyndꝛa ytyghu cam lyein yꝛ vygkaryat .i. Nac yamherchi eglϑyſſev. Nagϑnneuthur lledꝛadev yndyd santeid sul. Achaϑs ydyd hϑnnϑ ykyuodes yꝛ arglϑyd ieſſu oveirϑ ynvyϑ. Ac yd yſgynnaϑd ar nefoed. Ac ymae yn eiſted ar deheu duϑ dat hollgyſuoethaϑc. Ac odyno ydaϑ yvarnnv arvyϑ ac ar veirϑ. Ac yn chϑech nyhev ygϑnnaeth duϑ. nef. adayar. Ac yſſyd yndunt ynhollaϑl ogreaduryeit. yrei aϑelir. Arei ny ϑelir. Ac yny seithuet dyd ygoꝛffyϑyſſaϑd oe holl weithꝛedoed. Ac velle ymynhaf y||chϑithev oꝛffϑys oweithꝛedoed bydaϑl paϑb ryd. Achaeth. Achadϑ dyd sul obꝛyt naϑn dyϑ sadϑꝛnn hyt pann gyſuotto yꝛheul dyϑ llun. Neu vinhev achymelldigaf gyꝛ bꝛon vyn tat yſyd ynynef. Ac nywledychϑch ygyt ami nac ygyt am egely|yonn yn teyꝛnnas goꝛuchelder nef. Ac onny chedϑch gyϑirdeb tu ac at ychalldꝛaϑonn. Achadϑ dyϑ sul yn gyſuodedic dilauur. Mi annuon|naf tymeſtloed arnaϑch. Ac ar ychllauur hyt pann periclont. ac nachaffoch ymboꝛth dioſuut. Dygwch ych degemev yn gyϑir ym heglϑys .i. trϑy eϑyllus buchedaϑl. Aphϑynnac nys dycco ydegϑm yngyϑir oꝛda avenffyccyaϑd duϑ idaϑ. ſef ageiff bar duϑ arygoꝛff ae eneit. Ac ny ϑyl buchel tragyϑydaϑl. yny lle ymae yn gobeithaϑ yϑelet. Namyñ neϑyn auyd arnunt. kanyſ pobyl agkredadϑy ynt yndeſnydyaϑ barnnev vffernnaϑl vdunt. Amynhev nys madeuhaf vd|dunt ynyꝛ oes oeſſoed ony chadϑant vygoꝛchymynnev .i. Pϑybynnac agattϑo dyϑ ſul ſanteid Mi aagoꝛaf vdunt feneſtri nefoed. Ac aamlahaf pob da vdunt olauur ydϑylaϑ. Ac ahϑyhaaf eublynyded yny byt hϑnn yma trϑy yechyt. Allaϑenyd dayaraϑl. Ac nybyd trabludyeu goualus yny ϑerin. Ami avydaf gannoꝛthϑyϑꝛ vdunt. Ac ϑynt || avydant laϑuaeth ymynhev. Agϑybydϑch ymae mi yſyd yaϑn arglϑyd. Ac nat oes arglϑyd namyn Mi. kanys mi adileaf pob dꝛϑc agofueileint yϑꝛthyϑch. Onybyd offeirat ny thꝛaetho yꝛ

eboſtol honn ym pobyl i ae myȣn tref ae myȣn eglȣys ac myȣn dinas vymar adiſgyn arnaȣ tragyȣydaȣl. Gꝛaethent yꝛ bopyl val ycrettont yn dyȣ sul arbennic. ac ygallont haeddu trugared nefaȣl. ƙanys duȣ ehun aanvones yꝛ yſcriuennedic rybud hȣnnȣ yꝛ pechaduryeit hyt ar allaȣꝛ eglȣys peder aphaȣl ynrufein. oe rybudyaȣ am weith sulyeu ac ȣyleu. ⸗ ⸗

RYBUD GABRIEL AT VEIR.

Rybud gabel angel at veir yȣhȣnn pann diſgynnaȣd ieſſu gſt ynybꝛuhi.

Of annvonet Gabel angel ygann duȣ ydinas o alilea yꝛ hȣnn aoes yenȣ nazared at wyꝛy. bꝛiaȣt yȣꝛ yꝛhȣnn aoed yenȣ Joſeph olȣyth dauid. Sef yȣhynny otylȣyth dauid. ac enȣ yvoꝛȣyn oed veir. amynet ymyȣn aoꝛuc yꝛ angel attei. adyȣedut. henpych gȣell gyfulaȣnn oꝛat ymae yꝛ arglȣyd ygyt athi. benndigedic ȣyt ti yny gȣꝛaged. ȣal ykiglev hi. ƀitheu agynnhyꝛuaȣd yny ymadꝛaȣd ef. Ac avedylyaȣd pyryȣ annerch oed honno. Arangel adyȣat vꝛthi. nac ofuynnha di veir. ti ageueiſt rat ygann duȣ. allyma yd aruolly ti yth vꝛu vab. ath aelȣy yenȣ ieſſu yꝛhȣnn auyd maȣꝛ || amab ygoꝛuchaf ygelȣir. Ac ef aryd idaȣ arglȣyd duȣ eiſtedua dauid y dat. ac aȣledycha yn ty iago tragyȣydaȣl. ac nybyd diȣed. ary teyꝛnnas ef. Adyȣedut aoꝛuc meir vꝛth yꝛ angel. Pyvod ybyd hynny. ƙannychytſſynnyaf achyt gȣꝛ. ar angel adyȣat yn atteb idi. yꝛ yſpꝛyt glan odyarnatiadaȣ ynot. agrym ygoꝛuchaf auyd gyſcaȣt ac amdiffyn yti rac pob pechaȣt. ar sant aenir ohonat ti aelȣir mab duȣ. allyma elizabeth dy gares ti. hi aaruolles mab yny heneint. ahȣnn yȣ ychȣet mis yꝛhonn aelȣir anvab. ƙannys pob ryȣ beth oꝛ aallo bot yn eir gȣir adichaȣn duȣ. adyȣedut aoꝛuc meir vꝛth yꝛ angel. llyma laȣuoꝛȣyn yꝛ arglȣyd. bit ymi herȣyd dyeir di. amen.

EUEGYL JEUAN EBOSTOL.

Ilyma euegyl Jeuan eboſt.

Iyma synnȣyr euegyl Jeuan eboſtol herȣyd ydy|yll ar synhȣyr arodes duȣ yrneb aetroes oladin ygkymraec. Agȣybydet baȣp oc ae darlleo pann yȣgeirev yr euegyl ynt yrei ymae yllinyev ydanunt. Ar geireu ereill heb linnyev. Geireu yneb ae troes ygkymraec yſynnhȣyrauȣ ac yamlyccav yr euegyl. Inprincipio erat uerbum. Yny dechreu yr oed geir. Sef oed hynny yny tat duȣ ydoed ~~mab~~ | mab. kannys geir duȣ oed yvab. Ar geir aoed gyt aduȣ. Ac vrth hynny ydylyȣn ni ȣybot nat vn || perſonn ytat ar mab. Aduȣ oed ygeir. Gannys ygeir yſyd vab. Ar mab yſyd duȣ. Ahȣnnȣ oed yny dechreu ygyt aduȣ. Gannys gogyuoet yȣ ymab ar tat. Athrȣy ygeir hȣnnȣ ygȣnnaethpȣyt pob peth. Ahebdaȣ ef nyȣnnaethpȣyt dim. Ganny bu ȣnneuthuryat amgen arybyt eithyr dyȣedut oduȣ pann dyȣat yeir. Ac yny eir. Sef yȣ hynny. pann anet yvab. Bit bop peth ynyr amſer hȣnn ar amſer. Ac val ydyȣat ac ygorchymynnaȣd velle ybu. Ac nybyd dim onnyt adyȣat ef aryeir ybydei. Ac eiſſoes ny dyȣat duȣ ac nys gorchymynnaȣd vot pechaȣt. Ac achaȣs hynny arȣyd yȣ nat dim pechaȣt. eithyr camȣed ac eiſſeu kyſuyaȣnnder. Ar hynn aȣnaethpȣyt yndaȣ ef. byȣyt oed. Sef yȣ hynny kyffelybrȣyd adechreu pob peth megys ymae yn duȣ byȣyt yȣ. Gannys pob peth oc yſyd ynduȣ byȣyt yȣ. Aduȣ yȣ. Ar byȣyt hȣnnȣ yſyd leufer yr dynyon. Ac nyt lleuuer yr annyueileit heb dyall heb ſynnhȣyrev gantunt. Namyn lleufer yſprydaȣl yȣ. aaoleuhaa eneideu dynyon. Ar lleuuer aleȣycha ymplith ypechaduryeit. Gannys pechaȣt yſyd tyȣyllȣch. Arpechaduryeit tyȣyll y ynt ahynny achos ypechaȣt. Ar tyȣyllȣch nys amgyff-

redaϭd ef. Sef yϭ hynny. pechaduryeit nys || nys erbynnaſſant ef ac nys adnabuant ef. megys deillonn yn eiſteid ygoleuat yr heul heb ygϭelet. Ac achos dyuot ygoleuat hϭnnϭ ygknaϭt dyn. aphreſſϭylyaϭ megys heul myϭn ϭybren. neu oleuat myϭn llugorn. vrth hynny. ydannuonet dyn ygann duϭ ae enϭ Ieuan. Ieuan oed hϭnnϭ vedyddϭr aanet yn erbyn anyan odev hendyn. ac aorucpϭyt ynsant ymrv yvam. Hϭnnϭ anvonet ynrighill o vlaen mab duϭ yrybudyaϭ paϭb. ac yvenegi ydoey. Nyt ŏleuat ŏed ef. namyn ef aannvonet yntyſt yrodi tyſtolyaeth or goleuat megys ycrettei baϭp y|drϭydaϭ ef. Sef yϭ trϭy ytyſtolyaeth ef. Yd oed ef hagen wir oleuat aoleuhaa pob dyn or byt. Cannys oe bleit ef ydeuth yoleuhav pob dyn or byt. Ac eiſſoes llaϭer agayant yllygeit yn erbyn ygoleuat hϭnnϭ. ac ny vynhant yϭelet. Yny byt yd oed lleuuer. Sef yϭ hynny mab duϭ. Athrϭydaϭ ef ygϭnaethpϭyt ybyt. trϭy vab duϭ. Ac eiſſoes nyt adnabu ybyt ef. Sef yϭ hynny nyt adnabv dynyon bydaϭl aoedynt pechaduryeit ybyt. Oe briaϭt ydeuth. Sef oed hynny yϭlat yriſſrael oed megys gϭlat b̓aϭt idaϭ. athreftat ϭahanredaϭl yna. Cany chredei neb ynduϭ yna onnyt ϭynt. Ae eidaϭ nys aruollaſſant. ac nys kymeraſſant megys yn duϭ ae ha glϭyd. Pϭybynnac hagen ae kymerth ef. Ef aro||des vdunt allu amedyant oebot ynnveibon yduϭ. ac ny dichaϭn neb dϭyn yarnnaϭ yvreint onnys mȳn ehun. Nyt yrei anner owaedeu ogyt gϭr agϭreic. Sef yϭ hynny yrei nyanner obechodeu nac oeϭyll⁹ yknaϭt. Namyn yrei aaner oduϭ. Cannys yneb aaner oduϭ. aenir orat yr yſpryt glan. Arei a aner oϭeithret gϭr agϭreic aennyn oϭeithret knaϭdaϭl. achynn yvot ynvab yduϭ reit yw idaϭ ydadeni trϭy dϭfyr ybedyd. arat yr yſpryt glan. Ar geir aϭnaethpϭyt yngnaϭt. Sef yϭ hynny duϭ aϭnaethpϭyt yn dyn. ac apreſſϭylaϭd ynom ni. S^yϭ hynny yn plith ni. A ni aϭelſam yogonnyant ef. Yr honn ny allei neb

^ ef

Y

ygvelet onny^bei vifcav ohonav ef gnavt dyn. ae ogonnyant ef megys gogonyant vn mab duv aanet oduv kyfulavn orat. agvironed. ganys ydynolyaeth ef ae eneit arod|det yr holl radeu. ar holl vyboteu yrhonn nyrodet yneb eithyr idav ehun ahynny yn hollavl.

YDRINDAWT YN VN DUW.

Dangos pyved ydyellir ytat armab. aryſpryt glan vn duv. Kynn bo perffeithach duv nochreadur or byt. ahynny offyrd heb rif arnunt. Eiſſo| ny allvn ni na deall yperffeithrvyd ef nae dyvet|dut aryn tafavt onnyt trvy kyffelybrvyd ypetheu avelvn ac adeallvn yny creaduryeit. ac ynennvedic yn dyn avnnaeth-pvyt ar delv duv. || Yny eneit dyn ymae cof. adeall. neu vedvl. ac evyllus. achynn bvynt vy yn vn eneit. amgen beth yv pob vn ohonunt ae gylid. Aphob vn ohonunt vy yſyd yny gilyd. kannys cof yſyd gof ganntav pob vn or t. Ar medvl adyall pob vnor t. ar evyllus avyn ac agar pob vn or t. Or cof veithonn ygenir medvl. ar medvl hvnnv geir yv affuruir. ac alunir yngkallonn dyn. achyt ahynny or cof ar medvl ydav yr evyllus. uelle vn duv holl gyfuoethavc oachos yvot yn yſpryt dyall9 dylyed9 ymae t pheth val kyffelyb yr t vry. eithyr eu bot yn perffeithach. ac yn diueiach. Sef ynt yt pheth hynny. tat. ar mab. ar yſpryt glan. Ytat yſyd megys cof. kannys val ymae ycof yn dechreu yr medvl. ar evyllus. ac | cof ydav yna ymedvl nev eir. ac ohonunt vyntev ydav evyllus megys yſpryt. ac velle ytat duv yſyd dechreu yrmab. kanys or tat yganet mab duv megys ygenir geir or kof. Ac vrth hynny. mab duv geir ytat yv. ageir ygelvir. ac or tat armab ydeuth caryat. ac vnnoly-

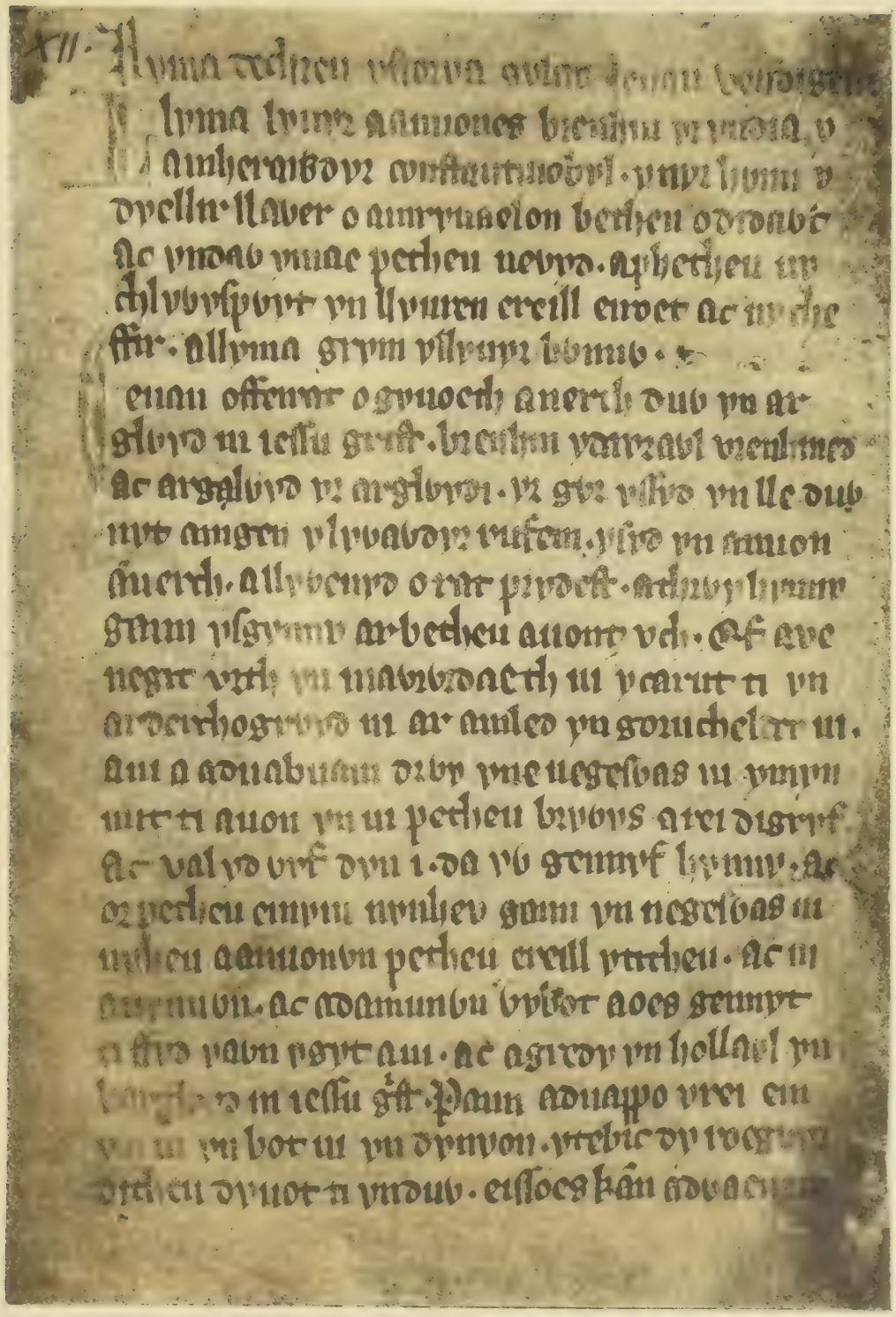
aeth rϭng ytat ar mab. Ahϭnnϭ yꝛ yſpꝛyt glan. Ar t̓ hynny yſyd ogȳmeint agogyſtal. Ac vn voned. Ac vn dyall ac vn allu. ꝁannys yt̓ hynny yſyd vn duϭ diϭahan. Ar t̓ yſyd ogyuoet. Aphob vn ohonunt ϭy yſyd yny gilyd. ꝁannybu ytat eiroet heb vab idaϭ. Ac nybu heb dyϭedut geir || Ac eiſſoes nydyϭat namyn vn geir. Ac nybu ytat. Ar mab eiroet heb garyat ac vnnolyaeth yrygtunt Ahϭnnϭ yϭ yꝛ yſpꝛyt glan. ꝟelle ydaϭ oꝛ heul paladꝛ yꝛ heul. Ac oꝛ heul ar paladꝛ ydaϭ gϭꝛes. Ac ~~oꝛ~~ tri hynny gogyuoet ynt eithyꝛ nat ynt vn anyan di|ϭahan val yteir ꝑſon. ꝟelle heuyt ydaϭ nant oꝛ ffynnyaϭn. Ac oꝛ ffynnaϭn ar nant ydaϭ llynn. Ac yꝛ hynny vn dϭfyꝛ yϭꝛ t̓ diϭahan eithyꝛ nat ynt o|gygyfuoet. ꝁannys kynt ybyd ydϭfyꝛ yny ffynnyaϭn. Ac yny nant. noc yd a ynllynn. ꝟꝛth hynny nyt oes dim ynyꝛ holl pechaduryeit ꝁyffelyb nathebic ogϭbyl yꝛ vn duϭ ar teir ꝑſonn. Ac eiſſoes pϭybynnac adyallo yn amlϭc yꝛ hynn adyϭetpϭyt am eneit dyn ac am y creaduryeit ereill. ꝉaϭs yϭ idaϭ ϭelet. Achꝛedu py ϭed ymae ytat ar mab. ar yſpꝛyt glan ynteir ꝑſonn dooſꝑthedic. Ac yn vn duϭ. ||

HYSTORIA GWLAT IEUAN VENDIGEIT.

Llyma dechꝛeu yſtoꝛya gϐlat Jeuan vendigeit

Llyma lyuyꝛ aanuones bꝛenhin yꝛ yndia yamherawdyꝛ conſtantinobyl. ynyꝛ hϐnn ydyellir llaϐer o amryuaelon betheu odidaϐc Ac yndaϐ ymae petheu neϐyd. aphetheu nychlyϐyſpϐyt yn llyureu ereill eiroet ac ny cheffir. Allyma grym yllyuyꝛ hϐnnϐ.

Jeuan offeirat ogyuoeth anerth duϐ yn arglϐyd ni ieſſu griſt. bꝛenhin ydayꝛaϐl vꝛenhined Ac argalϐyd yꝛ arglϐydi. yꝛ gϐꝛ yſſyd yn lle duϐ nyt amgen ylyϐaϐdyꝛ rufein. yſyd yn anuon ānerch. allyϐenyd orat pꝛydeſt. Athꝛϐyhynny gann yſgynnv ar betheu auont vch. Ef avenegit vꝛth yn maϐꝛϐꝛdaeth ni ycarut ti ynarderchogrϐyd ni ar amled yn goꝛuchelder ni. ani a adnabuam dꝛϐy yne negeſϐas ni ymynnut ti auon yn ni petheu bꝛyϐys arei digryf. Ac val yd ϐyf dyn i. da yϐ gennyf hynny. Ac oꝛ petheu einym nynhev gann yn negeſϐas ni nyheu aanuonϐn petheu ereill ytitheu. Ac ni auynnϐn. ac adamunϐn ϐybot aoes gennyt ti ffyd yaϐn ygyt ani. ac agredy yn hollaϐl ynharglϐyd ni ieſſu g̊ſt. Pann adnappo yrei einym ni yn bot ni yn dynyon. ꝑtebic dy roegϐyꝛ ditheu dyuot ti yn duϐ. eiſſoes kān adϐaenam || ni dyvot ti ynvarϐaϐl. Adareſtϐng ohonat ti ydynaϐl lygredigaeth. osit arnnat ti eiſſeu dim obetheu aberthynont ar lyϐenyd. hyſbyſſa di dꝛϐy dy negeſϐas ti. Ac ogyuedic rybucheidꝛϐyd yn haelder ni. ti ae keffy. kymer di yꝛ anrec honn ym henϐ i. Ac aruera di ohonei. Amynhev yn llaϐen aaruerϐn oth anregyon titheu. hyt pann vo velle ydymgadarnnhaon yn nerthoed ni ϐers dꝛagϐers. Ac yn arϐydon it arhȳny medylya di ac edꝛych oꝛ mynny dyvot at ygenedyl yd henym ni ohonei. ni athoſſodϐn



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ary petheu mỏyhaf yn ynllys ni. ac velle di acelly aaruerv on amled ni. ac oꝛ petheu amhyl yſyd yn ynplith ni. ac omynny ymhoelut dꝛacheuen. ti aymhoely yn gyfuoethaỏc. Coffa hagen ypetheu neỏỹ̂haf. Sef yỏ yreihynny. dy diỏed. ac nyphechy yn tragyỏyd. Oꝛ mynny hagen adnabot yn maỏꝛỏꝛdayaeth ni. ac arderchogrỏyd yn goꝛuchelder ni. ac ympa dired yꝛ arglỏydocka yn gallv ni. dyall ti. aheb pedꝛuſter cret ti vymot i yn ieuan offeirat. arglỏyd yꝛ arglỏydi. ỹn raculaennv holl vꝛenhined ydayar o nerth agallu ynholre oludoed oꝛy yſſyd ydan ynef. Deudec bꝛenhin athꝛugeint yſyd yn trethaỏl ynni. ỹinheu a‖rodeis ouunet vy mot yn griſtaỏn. aphylebynnac ybont ychenogyon c̀ſt. goꝛchygnerth yn rybucheidꝛỏyd ni yỏ. yhamdiffynn. ae kynnal on cardodeu ni. Codunet heuyt yỏ gennym ni gofỏy bed yn harglỏyd ni ygyt a llu maỏꝛ. megys ygỏedha y ogonnyant yn maỏꝛỏꝛdayaeth ni dareſtỏg ac vfydhav gelyo̱nnyon croc c̀ſt. adyꝛchauel yenỏ benndigeit ef. Ynyteir yndia yꝛ arglỏydocaa yn maỏꝛỏꝛdaaeth ni. ac ykerd|da yntir ni oꝛ yndia eithaf ynyꝛ honn ymae coꝛff thomas eboſtol yn goꝛffỏys. athꝛỏy ydiſſeith yd ymyſtynn hyt ygoꝛlleỏin yꝛ heul. ac yꝛ ymhỏel ar ỏyꝛ yvabilon diffeith gyꝛ llaỏ tỏꝛ babilon. Deudec bꝛenhindꝛef athꝛugeint aỏaſſanaetha yn gaeth yni. ac odit oꝛ rei hȳny yſyd yn griſtonogyon. aphob ″ohonunt vñ yſyd ae bꝛenhin trỏydi ehunan. arei hynny oll yſſyd trethỏyꝛ yni. Yn yntir ni ygenir anifeileit aelỏir cliffeit. adꝛomedꝛarii. achameleit. ac ypotamy. achocodꝛilli. ametagalinarij. Cametenirij. tỏnſirete. panthere. onagri. lleỏot gỏȳnyon. achochyon. Firth gỏynnyon. amỏyeilch gỏȳnyon. keilogev redyn mudyon. Cꝛiffones. Cygres. lamie. Jene. boues. agreſtes. ſagitarij. dynyon gỏy'yllt. dynyon achyꝛnn arnunt. Choꝛiuti. Coꝛreit ‖ Satiri. agỏꝛaged. oꝛ vn ryỏ genedyl ahonno. Pigmei. cenofali. keỏꝛi adeugein kufyt yny huchet. dynyon vnllygeidaỏc. aciclopes. ar ederyn aelỏir

ffenix. ahayach hollre genedyl anifeileit or yfyd ydan ynef. Amylhed yfyd yn yntir ni olaeth amel. Yghyfeir arall yn yntir ni nyt argyoeda neb ryo wenoyn. ny chrogleiffa llyffan. ny choibana seirff ymyon llyffeu ny aallant anyueileit goennoynic prefforylao yno. na goneuthur argyoed yneb. Ymplith yryo genedyl aeloir ypagannyeit droy neb vn vrenhindref yni. ykerda auon aeloir idon. ar auon honno oedy del oparadoys agerdha yn aflev droy yvrenhinaeth honno oll o amryfyal gerdedeu. ac yno ykeffir mein anyanaol. allyma eu henoeu hoy. Smaragdi. Saphir. Carbunculi. topazion. Crifoliti. Onichini. berilli. ameftifti. Sardine. allaoer ovein goerthuaor ereill. Yno ygenir yllyffeoyn aeloir affidos. poybynnac aarodho gorreid yllyffeoyn honno gantao. ef affy yr yfprydoed droc yvrthao. ac agymell arnao dyoedut poy vo. aphoy yeno. ac orth hynny ny leueis yr yfprydoed droc yny lle honno llygru neb. Ymbrennhinyaeth arall yni ytyf yr holre pybyr. ac ykynullir. ac ykyfneoidir oynt yr goenith. a||chroynn. abrethyn a ymborth dynyon. ar tired hynny tired coedaoc ynt megys helygos deo. ac yn llaon oll oseirff. aphann aeduet ypybyr ydoant ypobloed oll or brenhinaethev neffaf. ac ydỹgant gantunt vs amynos agoryfc sych ar yr enynnant ycoet gylch ogylch. aphann vo diruaor oynt yn choythu ydodant tan ovyon ac ovaes yr coet hyt na allo vn or seirff vynet ymaes. ac velle ymyon ytan oedyr ennȳner yn gadarnn ybyd maro yseirff oll. onyt yrei agaffo ygogofeu. agoedy ydarffo ytan oll. ydeuant paob agor agoreic abychan amaor. aphyrffch yny doylao. ac ydoāt yr coet. ac ybyrryant yseirff oll ymaes or coet. ac ygonant gruceu vchel ohonunt hyt yr aoyr. agoedy darffo vdunt yfgytoao ymynos honno yfychir ygraon agynnuller oblith ybrioyd hymny. ac yberoir ypybyr. ba ffuryf hagen yberoir. ny edir ydyn golat arall yoybot. ar coet honno yfyd offodedic ydan vynyd olimpy. ac odyno ymae

ffynnyaϭn ardechaϭc yn dyuot. Aphob ryϭ vlas yfyd arydϭfyr hϭnnϭ. Afymut yvlas aϭna ympob aϭr or dyd ar nos. Ac odyno y kerda nyt pellach noc ymdeith t'dieu yvrth paradϭys yr honn ygyrrϭyt adaf || ohonei allann. Pϭybynnac ayfo odϭfyr yffȳnaϭn honno teir gϭeith arygythlϭng. nydaϭ kleuyt idaϭ allann or dyd hϭnnϭ. Ac yn dragyϭyd ybyd yn oedran degmlϭyd arhugeint. Yno heuyt ymae mein aelϭir midiofi. Arei hynny yn vyny|ych adϭc eryrot parth ac attam ni. athrϭy yrei hynny yd atuyϭockaant hϭy. Ac y caffant ylleufer gϭedy as collont. Pϭybynnac aarϭedho ymaen hϭnnϭ arylaϭ. ny diffyccya lleufer vyth idaϭ. Ac or mynn ymgelu. ef aϭna nas gϭelho neb. Ho cas aϭna yvrth baϭp. ac annoc kyfundeb. agϭrthlad kyghorruynt. Ilyna heuyt beth ryued yfyd yn gϭlat ni ygyt aphetheu ereill. ~ Mor tyϭvaϭt yfyd yno ar gro yn kerdet heb dϭfyr. Ac ef aleinϭ yn tonnev megys mor arall. Ac ny orffϭys vyth. ny ellir vynet arnnaϭ ar veis. nac ovn ϭed arall. na phyryϭ tir yfyd or parth draϭ idaϭ. ny ellir ovn ffordd yϭybot. ef ageffir hagen yparth attam ni amryuael genydyl obyfcaϭt kyfelyffet. Achyftal ac na ϭelas dyn eiroet eu kyftal. Ymae heuyt arymdeith ṫ diϭarnnaϭt or mor hϭnnϭ. ryϭ vynyded ydaϭ auon ohonunt ovein. A hynny yn redec megys dϭfyr. Athrϭy yn tir ni yret hyt ymor tyϭaϭt. Ac gϭedy el yr auon yny mor ydifulanna || ymein hyt na ϭelher vyth ohynny allan. Ϭri diϭarnnaϭt ynyr ϭythnos ykerdant ac yllithrant ymein rei maϭr arei bychein Ac ydygant gantūt rei ϭyd hyt ymor tyϭaϭt. Athrauo yn kerdet nyeill neb vynet drofti. ypedϭar diϭarnnaϭt ereill ykeffir ffordd. Ilyma ryuedaϭt arall yfyd yno gyr llaϭ ydiffeith yn emyl ymynyned ny prefϭyllua neb yno. ymae auon ydan ydayar. Ac nycheiff neb ffordd idi onyt damϭein. ef aegyr ydayar ϭeitheu aphϭybynnac yna auo yn kerdet heibaϭ. ef ageif ffordd yr auon. Ac ar ffrϭft ymae reit idaϭ kerdet. rac attoeth cayv ydaear arnnaϭ. Aphabethbynnac or tyϭaϭt adycco gantaϭ. mein gϭer-

thuaꝺꝛ vydant. Agēmev. Ar auon honno agerdha hyt ymyꝺn Auon arall yſyd voe no hi. Ac yn hōno nyt oes dim oꝛ gro nar tyꝺaꝺt namyn mein gꝺerthuaꝺꝛ. Ar auon honno yd a dynyon yꝺlat honno idi ac ytynnant ac ygantunt ydygant odyno amyled ovein gꝺerthuaꝺꝛ. Agēmev. Ac nylyuaffant ꝺy ꝺerthu yrei hynny hyt pann ymynaccont yn gyntaf yn arderchogrꝺyd ni. Ac oꝛ mynnꝺn ni eu hꝺy ymplith ynheurgraꝺn ni. ni ae kymerꝺn ac arodꝺn vdunt hanner eugꝺerth. Os mynnꝺn ynhev. ryd yꝺ vdunt ꝺy ygꝺerthu yny lle ymynnont. Ef avegir meibon || yny ꝺlat honno vꝛth geiffaꝺ ymein megys ygallon vot ynvyꝺ dan ydꝺfyꝛ tris mis neu pedꝺar. Ypaꝛth dꝛaꝺ yꝛ auon veinaꝺc honno. ymae dec llꝺyth oꝛ ideꝺon. kyt tebyccont ꝺy eu bot yn vꝛenhined. eiffoes keith yni ynt ꝺy. athꝛethꝺyꝛ yn arderchogrꝺyd ni. Ymyꝺn bꝛenhinaeth arall yni. gyꝛ llaꝺ ylle ybyd yꝛynys ymae pꝛyfet aelꝺir ynyn ieith ni salamandꝛe. ar pꝛyfet hynny allan vot yn vyꝺ namyn ymyꝺn tan. achꝛꝺyn auyd yn ev kylch megys crꝺyn ypꝛyfet aꝺna yſydan. anyd|du yrei hynny yꝺ gꝺeith arglꝺydeſſeu yn llys ni. Ac ohꝺnnꝺ ygꝺneir pob ryꝺ aruer yn yn arderchogrꝺyd ni. ar dillat hynny ny ellir eu golchi namyn ymyꝺn tan maꝺꝛ kadaꝛnn. Ynneur ac aryant amein gꝺerthuaꝺꝛ. adꝛomedaryeit. Achameleit ymae amylder yn eglurder ni. ny byd ychennaꝺc neb yn yn plith ni. Dyn got nycheffir yno. paꝺb odynyon gꝺlat arall. nyt amgen. gꝺeſteion. Aphererinyon aeruyll yn ynaꝺſter ni. lleidyꝛ. nathꝛeiffꝺꝛ. nac aghaꝺꝛ ny cheffir ynyn plith ni. nyt oes neb ryꝺ gynghoꝛuynt yn yn plith ni. amylhed opob ryꝺ oludoed yſyd yn dynyon ni. nyt amyl meirch yn plith ni. ameirch dielꝺ vydant. nythebygꝺn ni neb arydayar kyffelyb am o oludoed. Pan elom ni aryfel yn llu||yd yn erbyn yn gelynnyon teir croc ardec maꝺꝛ arderchaꝺc gꝺedy gꝺnneuthur o eur ac aryant amein gꝺerthuaꝺꝛ yndunt. vn ympob

kerbyt yn lle arϭydon rac yn bꝛonn ni abarϭn eu harϭein. Ac yn ol pob vn ohonunt. deudec mil owyꝛ aruaϭc. Achann mil obedyt oϭyꝛ ymlad. heb auo vꝛth ypynn vil. Ac ygkylch dϭyn bϭyt adiaϭt. Pann gerdom nyheu hagen ar yn hed dϭch rac bꝛonn yn maϭꝛϭꝛdaeath ni. y raculaenha croc bꝛenn heb yſgϭthyr ynybyt arnei nac oeur nac oaryant. hyt pann "cof del" yni yn pꝛeſϭyl. diodeifeint yn arglϭyd ni ieſſu griſt. Alles|tyꝛ yn llaϭn obꝛid hyt pann adnapom ni mynet ynknaϭt ni ynybꝛiaϭt voned. Sef yϭ hynny yn bꝛid. Alleſter arall yn llaϭn oeur adygir rac yn bꝛonn. hyt pann dyallo paϭb yn bot ni yn arglϭyd yꝛ arglϭydi. Obop ryϭ oludoed oꝛ yſyd yny byt yd amylha ac yraculaenna yn maϭꝛϭꝛdaeath ni. Nydyϭeit neb gelϭyd yn yn plith ni. Ac ny eill neb ydyϭedut. Aphϭybynnac adyϭetto kelϭyd danyϭybot idaϭ. ar hyt ybyd marϭ. Sef yϭ hynny. nydodir meſſur arnaϭ moe noc ar dyn marϭ. Ac nydelhir adlo ymdanaϭ. Paϭb ohonam ni aerlynn yϭironed. Acharu aϭna paϭb ohonam ni ygilyd. ϭers tragyϭers. Ny ϭledycha neb ryϭ bechaϭt || yno. Pob blϭydynn yd aϭn ni ypererindaϭt ẏlle ymae coꝛff daniel ꝓphϭyt. alluoed maϭꝛ ygyt ani. ybaḷọbilon diffeith ahynny yn aruaϭc oachaϭs aniueileit aelϭir tygrydot. Aryϭ seirff ereill aelϭir deuites. Yn yn gϭlat ni ydellir ryϭ byſcaϭt ac oϭaet yrei hynny ylliϭir ypoꝛffoꝛ gϭerthuſſaf. llaϭer oleoed yſyd yni. kenedyloeth deϭꝛhaf yny byt. Ahagyꝛ. ni aarglϭydoccaϭn ykenedloed aelϭir amazoneit. Abꝛagmanyeit. Yllys ypꝛeſſϭyla yn ardechogrϭd ni yndi. aϭnaethpϭyt ar anſaϭd achyffelybꝛϭyd yllys avꝛddaſſaϭd thomas eboſtol ywyndoffoꝛus bꝛenhin yɨr yndia. Ae yſpoydeu. ae hadeiledigaetheu yn hollaϭl kyffelyb yϭ idi. Pyſt yneuad ae hyſtyffyleu. ae phethyneu ahen|nynt oryϭ bꝛenn aelϭir cethim. toat yneuad ahenyϭ oryϭ lyſſeu aelϭir hebenus. Sef achaϭs yϭ hynny hyt na aller oneb mod yny byt ylloſci. Ar kyꝛreu eithaf ar penn yneuad honno ymae deu aual o eur. ac ympob vn ohonunt ymae

maen gŏerthuaŏr aelŏir carbunck. Byt bann oleuhao yr eur ydyd. Ar mein ynos. prannev mŏyhaf or neuad ahenynt or mein aelŏir sardonici yn gymyſgedic aceraſtes. Sef achos yŏ yhynny hyt na allo neb yn lledrat dyvot agŏenŏyn gantaŏ ymyŏn. petheu ereill or neuad ahe‖nyŏ or llyſſeu aelŏir hebenus. yffeneſt' aoedynt ovein criſtal. ybyrdeu yuuytta arnunt yn yn llys ni. rei ohonunt eur ynt. Ac ereill ovein gŏerthuaŏr ~~ameſtic~~ ameſtic. Yr yſtyphyleu agynneil ybyrdeu o afcŏrnn moruil ynt. Rac bronn yn llys ni ymae heol ynyr honn ygnottaa yn gŏironed ni edrych ar ymladŏyr yn ornest. Penn yneuad ae pharŏydyd ahenyŏ o onichino. Sef achos yŏ hynny hyt pann kychŏynno hynny yn ymlad|dŏyr onerth ymein. Yn yn neuad honno nyt ennynnyr goleuat ynos namyn avacco yr ireit gŏerthuaŏr aelŏir balſamŏm. Yr yſtauell ygorffŏys yn gorruchelder ni yndi. Agyŏeirŏyt oŏeith enryfed ahynny o eur. Aphob ryŏ vein gŏerthuaŏr or byt. ytin⁹. Achos ragor maen onichin⁹ yn lle goleuat. ygkylch hŏnnŏ ygŏneir gŏeith pedryfual kymeint ac ehunan hyt pann vo onerth yrei hynny yd ~~am~~ ardymherer enŏired ymaen onix. Jreit gŏerthuaŏr alyſc ynŏaſtat ynyr yſtauell honno. Yn gŏely ni ahenyŏ o ſaffyr o achaŏs nerth diŏeirdeb. Gŏraged teckaf yny byt yſyd yni. Ac ny doant attam namyn pedeir gŏeith ynyvlŏydynn. oachos etiueddu. ac gŏedy hynny yd ymhoel pob vn yny l̂e yn gynn‖yachet Aberſabe yvrth dauid. Vn ŏeith yny dyd ybŏytteir yn yn llys ni. Ac ef avŏytta beunyd ar yn borth ni dec mil arhugeint odynyon heb ael ac adel oweſteion. Arei hynny oll agymerant ycoſt oc ynllys ni. ac ar ueirch ac ar petheu ereill. Yvort honn ahenyŏ or gŏerthuaŏr vaen aelŏir yſmaradus. Ahonno ymae deu yſtyphyŏl yny chynnal oametiſt. nerth ymaen hŏnnŏ yŏ ny at neb yvedŏl trauo yneiſted arnnaŏ. Rac bronn amhinogeu yn neuad ni gyr llaŏ ylle ybyd yr ornestŏyr ymae diſcŏylua diruaŏr yhuchet. Ac ydringir idi drŏy pumb grad

arhugein achant. ar gradeu hynny. rei ohonunt ahenyó ovein porffiret. góedy kyfmycu góaet seirff ac ireit alabaóftrum. ytrayan iffaf yrei hynny ahenyó ovein criftal. aiafpis. afardini. arann arall vchaf ahenyó oametift ac anbra aiafpis asardonic aphanthera. Ydifcóylua honn agynnhelir ovn poft. ac ar hónnó ybyd bas. Sef yó hynny ryó óeith maen aelóir velle. ac arybas hónnó dóy colofyn sef yó yrei hynny braeicheu. ac ar yrei hynny bas. ac ar honno pedeir colofyn. ac elchóyl bas. ac ar honno vn vraeich arbymthec. ac velle y kerddir arygóeith yny delher yriuedi pedeir colofyn athraugeint. ac odyna yllèheir rif ybaffeu. || ar colofneu hyt pann delher ar un. ahynny gan yfgynnv yvynyd megys yd ymlaaóyd gynt ynys|gynnv hyt ar ypedeir ar trugein. ycolofneu hagen ar baffeu ovn ryó genedyl vein góerthuaór ynt. ar graddev yr yfgynnir draóydunt yngoruchelder. ygolofyn uchaf ymae difcóylua ynoffodedic oryó geluydyt radlaón hyt na eill neb ynyr hollre tir yfyd daryftyngedic yn ni. góneuthur dim yn hollaól na thóyll na brat. nachyfaróydon yn yn erbyn ni. neu yrei einym ni. na óelher or difgóylua honno yn amlóc ac euhadnabot póy vont napheth aónelhont. ef avyd yn óaftat yn cadó ydifcóylua honno teir mil oóyr aruaóc dyd anos rac odamóein gallu ythorri nev ybóró yr allaór. Pob mis yny vlóydyn ef auyd seith brenhin yngóaffanaethu yni pob vn ohonunt yny vrdas. ac o tyóyffogyon deu adeugeint. Oieirll vn arbymthec adeugeint. athrychant. yryfedi hónnó auyd yn óaftat ar yn bort ni heb yrei auo goffodedic ynn ymrauaelon óaffannaethu yn yn llys ni. ar yn bort ni ybóyttaant beunyd ar yndeheu deudec archefcob ac ar yllaó affeu vgein efcyb. aphedriarch or lle ymae bed thomas eboftol. ar gór yfyd yn lle pab. ||

APPENDIX.

ELUCIDARIUM

SIVE DIALOGUS

DE SUMMA TOTIUS CHRISTIANAE THEOLOGIAE[1].

(Opp. B. Lanfranci, edit. J. A. GILES, LL.D., Ecclesiae Anglicanae presbyteri, Oxonii 1844, 8°, t. II, p. 280.—Exstat quoque in appendice ad Opera S. Anselmi Cantuar., edit. Paris. 1721, curante D. Gerberonio.)

PRAEFATIO.

SAEPIUS rogato a condiscipulis quasdam quaestiunculas enodare, importuni- 2
tati illorum non fuit facultas negando obviare praesertim metuenti illo elogio multari, si creditum talentum mallem in terra silendo occultari. Job enim dicit: *Divitias quas devoravit extrahet Deus de ventre ejus* (Job xx. 15), quas abscondit a verbi Dei famem patiente. Et ut labor meus non solum praesenti proficiat aetati, disputata curavi stylo transmittere posteritati, rogans ut quicunque studuerit his legendo incumbere, pro me satagat Deo preces effundere. Titulus itaque operi, si placet, *Elucidarium* praefigatur, quia in eo obscuritas diversarum rerum elucidatur. Nomen autem meum ideo volui silentio contegi, ne invidia tabescens suis juberet utile opus contemnendo negligi: quod tamen lector postulet ut in coelo conscribatur, nec aliquando de libro viventium deleatur. Fundamentum igitur opusculi supra petram, id est Christum, jaciatur, et tota machina quatuor firmis columnis fulciatur. Primam columnam erigat prophetica auctoritas; secundam stabiliat apostolica dignitas; tertiam roboret expositorum sagacitas: quartum figat magistrorum solers sublimitas.

[1] Elucidarii sive Dialogi, etc., textum, qui est inter opera Anselmi, cum codice ms. bibl. Reg. Paris. 5134 accurate contuli. Hic codex saeculi XIII, male scriptus et indicia nimis festinantis scribae ostendens, plura tamen habet quae ad corrigendum textum mihi utilia fuerunt. A. edit. Anselmi Paris., P. cod. ms. Paris. designat. GILES.

LIBER PRIMUS.

3 *Discipulus.* Gloriose magister, rogo ut ad quaesita mihi ne pigriteris respondere, ad honorem Dei, et utilitatem Ecclesiae.—*Magister.* Equidem faciam, quantum mihi

Vires ipse dabit; nec me labor iste gravabit.

D. Dicitur quod nemo sciat quid sit Deus, et valde videtur absurdum adorare quod nesciamus. Ab ipso ergo exordium sumamus, et in primis dic mihi quid sit Deus?—*M.* Quantum homini licet scire, Deus est substantia spiritualis, tam inestimabilis pulchritudinis, tam ineffabilis suavitatis, ut angeli, qui septuplo solem sua vincunt pulchritudine, jugiter desiderent in eum insatiabiliter prospicere.

D. Quomodo intelligitur Trinitas unus Deus?—*M.* Aspice solem, in quo sunt tria, scilicet, ignea substantia, splendor et calor: quae in tantum sunt inseparabilia, ut si velis inde splendorem segregare, prives mundum sole; et si iterum calorem tentes sejungere, careas sole. In ignea igitur substantia intellige Patrem, in splendore Filium, in calore Spiritum sanctum.

D. Quare vocatur Pater?—*M.* Quia ipse est fons et origo, a quo omnia procedunt, cujus sapientia Filius appellatur.

D. Quare Filius?—*M.* Quia ut splendor a sole, ita a Patre generatur. Amborum autem amor Spiritus Sanctus nuncupatur.

D. Quare Spiritus sanctus?—*M.* Quia de utroque aeternaliter procedens, quasi ab eis spiratur. Illa itaque vis Divinitatis, quae omnia creando patrat, Pater vocatur; illa autem quae omnia continet ne in nihilum dissolvantur, Filius appellatur; illa vero quae omnia inspirando vivificat et ornat, Spiritus sanctus nuncupatur. Ex Patre omnia, per Filium omnia, in Spiritu sancto omnia.
4 Pater memoria, Filius intelligentia, Spiritus sanctus voluntas intelligitur.

. . . . . .

D. Ubi habitat Deus?—*M.* Quamvis ubique potentialiter, tamen in intellectuali coelo substantialiter.

D. Quid est hoc?—*M.* Tres coeli dicuntur: unum corporale, quod a nobis videtur; aliud spirituale, eo quod spirituales substantiae, scilicet angeli, in eo habitare creduntur; tertium intellectuale, in quo Trinitas sancta a beatis facie ad faciem contemplatur.

D. Quomodo dicitur Deus in omni loco totus esse, et simul et semper, et in nullo loco esse?—*M.* In omni loco totus esse ideo dicitur, quia in nullo loco impotentior est quam in alio; ut enim in coelo, sic potens est in inferno. Simul esse dicitur, quia eodem momento, quo in Oriente, eodem cuncta disponit in Occidente. Semper autem in omni loco esse praedicatur, quia in omni tempore

cuncta moderatur. In nullo loco esse dicitur, quia locus est corporeus: Deus autem incorporeus, et ideo illocalis. Ideirco nullo loco continetur, cum ipse contineat omnia: *in quo vivimus, movemur, et sumus* (Act. xvii. 28). In hoc enim differt Deus ab aliis creaturis spiritualibus, quae proprietate substantiae finiuntur, et loco tenentur, ut angelus qui assistebat Apostolo in Asia oranti, non eodem tempore simul adesse poterat alibi. Locale enim est, quod cum alicubi totum est, non potest simul esse alibi. Illocale vero est, quod simul est ubique totum, et hoc solius Dei proprium.

D. Scit Deus omnia?—*M.* In tantum, ut omnia praeterita, praesentia et futura quasi coram posita, prospiciat. Et antequam mundum crearet, omnium prorsus et angelorum et hominum nomina, mores, voluntates, dicta, facta et cogitationes, ac si praesentialiter adessent, praescivit: unde Graece Theos, id est omnia videns, dicitur.

D. Qualiter Deus loquitur angelis et hominibus?—*M.* Angelis interna inspiratione, hominibus vero per angelos.

D. Cum Deus sine initio fuerit, nunquid credendum est quod ante creatum mundum quasi solitariam vitam duxerit?—*M.* Scriptum est: *Quod factum est, in ipso vita erat* (Joan. i. 3, 4). In quo patet omnem creaturam semper fuisse visibilem in Dei praedestinatione, quae postea visibilis ipsi creaturae apparuit in creatione: ut artifex, qui vult construere domum, prius tractat quomodo velit quaeque disponere, et machina quae post surgit in aedificio, eadem est quae[1] prius stabat in ingenio. Unde Deus dicitur non esse antiquior sua creatura, tempore, sed dignitate.

D. Quae causa fuit ut crearetur mundus?—*M.* Bonitas Dei, ut essent quibus gratiam suam impertiret.

D. Qualiter est factus?—*M.* *Ipse dixit et facta sunt omnia* (Psal. xxxii. 9).

D. Dixit sono verborum?—*M.* Dei dicere, est Verbo, id est in Filio, omnia creare; unde dicitur: *Omnia in sapientia fecisti* (Psal. ciii. 24).

D. Fuit mora in creando?—*M.* In ictu oculi, id est quam cito possis oculum aperire, vel potius quam cito acies aperti oculi possit lumen sentire.

D. Creavit per partes?—*M.* Omnia simul et semel fecit, ut dicitur: *Qui manet in aeternum, creavit omnia simul* (Eccli. xviii. 1). Distinxit autem omnia per partes sex diebus; tribus elementa, et tribus ea quae sunt infra elementa. Prima itaque die fecit diem aeternitatis, scilicet, spiritualem lucem, et omnem creaturam spiritualem. Secunda die coelum, quod spiritualem creaturam secernit a corporali. Tertia die creavit mare et terram. Aliis tribus diebus, fecit quae infra sunt. Prima die fecit diem temporalitatis, scilicet, solem, et lunam, et stellas in supremo elemento, quod est ignis. Secunda die in medio elemento, quod est aqua, pisces et volucres. Et pisces quidem in crassiori parte aquae reliquit:

[1] A. om. *eadem est quae.*

volucres autem in tenuiorem partem aquae, quod est aer, sustulit. Tertia die bestias et hominem de ultimo elemento, id est de terra, condidit.

D. Sentiunt elementa Deum?—*M.* Deus nihil unquam fecit quod insensibile ei sit. Quae enim sunt inanimata, nobis quidem sunt insensibilia et mortua; Deo autem omnia vivunt, et omnia creatorem suum sentiunt. Coelum quippe eum sentit, quia ob ejus jussum incessabili semper revolutione circuit, unde dicitur: *Qui fecit coelos in intellectu* (Psal. cxxxv. 5). Sol, et luna, et stellae eum sentiunt, quia loca sui cursus invariabiliter servando repetunt. Terra eum sentit, quia semper certo tempore fructus et germina producit. Flumina eum sentiunt, quia ad loca unde fluunt semper redeunt. Mare et venti eum sentiunt, quia ei imperanti mox quiescendo obediunt. Mortui eum sentiunt, quia ad ejus imperium
6 resurgunt. Infernus eum sentit, quia quos devorat, eo jubente, reddit. Omnia bruta animalia Deum intelligunt, quia legem ab eo sibi insitam jugiter custodiunt.

D. Quid est quod dicitur: *Factum est vespere et mane?* (Gen. i. 5, 8.)—*M.* Vespere est finis jam consummati imo ordinati operis, mane autem incipientis vel potius ordinandi operis.

D. Apertius omnia edissere.—*M.* Primo igitur Deus, ut praepotens rex, constituit sibi praeclarum palatium, quod dicitur regnum coelorum, deinde hunc mundum, in quo exitialem lacum, id est infernum, constituit. Ad quod palatium praedestinavit quemdam certum numerum electorum militum, quem nec liceret excedi, et quem necesse esset compleri. Porro hunc numerum voluit constare ex angelis et hominibus. Ipsum autem numerum determinavit in decem, novem quidem ordinibus angelorum, et decimo hominum.

D. Quare novem angelorum?—*M.* Propter Trinitatem, in novenario enim numero ternarius tertio fit repetitus.

D. Quare uno hominum?—*M.* Propter unitatem, ut unitas in Trinitate ab angelis et hominibus laudaretur, coleretur, adoraretur.

D. Cur numerum electorum voluit ex angelis et hominibus constare?—*M.* Quia duas principales creaturas fecit Deus: unam spiritualem, alteram corporalem. Voluit igitur ab utraque laudari, de spirituali ab angelis, de corporali ab hominibus.

D. Quando facti sunt angeli?—*M.* Cum dictum est: *Fiat lux* (Gen. i. 3).

D. Dixit haec verba Deus?—*M.* Non; sed per haec verba illorum sublimis natura nobis insinuatur, dum lux vocantur.

D. Quae est natura angelica?—*M.* Spiritualis ignis, ut dicitur: *Qui facit angelos suos flammam ignis* (Hebr. i. 7).

D. Habent nomina angeli?—*M.* Tanta scientia est in angelis, ut non indigeant nominibus.

D. Michael, Gabriel, Raphael, non sunt nomina?—*M.* Magis sunt agnomina, quia ab accidenti sunt eis ab hominibus imposita, cum ea non habeant in coelis

propria; unde et primus angelus ab accidenti Sathael, id est Deo contrarius, nomen accepit.

D. In quo fuit Deo contrarius?—*M.* Cum videret se omnes angelorum ordines gloria et decore praecellere, spretis omnibus, voluit Deo aequalis, imo major, existere.

D. Quomodo major, vel aequalis?—*M.* Meliorem statum, quam ei Deus dedisset, voluit Deo invito arripere, et aliis per tyrannidem imperare. 7

D. Quid tunc?—*M.* De palatio est propulsus, et in carcerem retrusus; et sicut prius pulcherrimus, ita post factus est nigerrimus; qui prius splendidissimus, postea tenebrosissimus; qui prius omni honore laudabilis, post omni horrore execrabilis.

D. Praescivit casum suum?—*M.* Minime.

D. Quandiu mansit in coelo?—*M.* Non plenam horam in veritate stetit[1], quia mox ut creatus est cecidit.

D. Quare diutius ibi non fuit?—*M.* Ne aliquid de interna dulcedine gustaret, qui tam mature sibi tantam majestatem usurparet.

D. Quid alii peccaverunt?—*M.* Quia ei consenserunt.

D. Qualiter?—*M.* Placuit eis ejus extollentia; et erant cogitantes quia si Deo praevaluisset, ipsi alii praeferrentur in potentia.

D. Quid evenit eis?—*M.* Cum eo projecti sunt principes eorum in exitialem locum, id est in infernum; alii hunc tenebrosum aerem, in quo tamen, ut in inferno, ardentes luunt supplicium.

D. Quare non omnes in infernum?—*M.* Ut electi per eos probentur, et magis coronentur; reprobi autem per eos seducantur, et in extremo examine cum eis aeterno incendio tradantur.

D. Quare non sunt reversi?—*M.* Non potuerunt.

D. Quare?—*M.* Quia sicut nullo instigante ceciderunt, ita nullo adjuvante resurgere[2] debuerunt: quod erat eis impossibile. Et aliud eis oberat, quia sua sponte malum elegerunt, juste ablata est eis voluntas totius boni: et ideo non volunt; et quia nolunt, nunquam redire poterunt.

D. Cur non redemit eos Christus, sicut homines?—*M.* Angeli sunt omnes pariter creati, non ab uno angelo, sicut homines ab uno homine nati. Ideo si Christus ab uno angelo naturam angelicam sumeret, illum solum redimeret, alii extra redemptionem remanerent; nec illum solum redimeret, cum mori non posset. Deus enim pro satisfactione non nisi mortem voluit; angeli autem immortales sunt, ideo irreparabiles permanserunt. 8

D. Quare non creavit eos Deus tales, ne peccare possent?—*M.* Propter justitiam, ut aliquod meritum illorum esset, quod juste remunerari debuisset. Si enim ita creati fuissent, ut peccare non possent, quasi ligati essent, et inde meritum

[1] A., *enim non stetit.* [2] A., *surgere.*

non haberent, quod quasi coacti hoc facerent. Dedit enim Deus his liberum arbitrium, ut sua sponte et vellent et possent eligere bonum, et si hoc voluntarie eligerent, juste in remunerationem acciperent, ne unquam peccare possent.

D. Cum Deus praesciret eos tales futuros, quare creavit eos?—*M.* Propter ornamentum sui operis. Ut enim pictor nigrum colorem substernit, ut albus vel rubeus pretiosior sit, sic collatione malorum justi clariores fiunt.

D. Cur non creavit alios angelos pro eis? —*M.* Alii angeli non debuerunt pro eis restitui sive creari, nisi tales essent, quales illi fuissent, si permansissent, non visa ulla poena peccantium: quod erat impossibile, nam ut illi peccaverunt, mox in poenas proruerunt.

D. Sciunt daemones omnia?—*M.* Ex angelica natura inest eis plurima scientia, non tamen sciunt omnia. Et quanto illorum natura est subtilior hominum natura, tanto in omnibus artibus peritiores sunt, quam ullus hominum. Futura nesciunt, nisi quantum ex transactis colligunt, vel quantum Deus eos sinit scire. Porro cogitationes et voluntates nemo scit nisi Deus, et cui ipse voluerit revelare.

. . . . . .

D. Possunt omnia quae volunt?—*M.* Bonum quidem nec volunt, nec omnino poterunt. Ad malum vero valde efficaces sunt; non tamen quantum volunt, sed quantum a bonis angelis permittuntur.

D. Quid dicis de bonis angelis?—*M.* Post lapsum illorum mox[1], ita confirmati sunt, ut nunquam cadere nec peccare possint.

D. Quid est, non possint?—*M.* Nunquam velint.

D. Cur non etiam illi similiter sunt confirmati?—*M.* Non tam diu exspectaverunt.

D. Num casus illorum fuit causa confirmationis istorum?—*M.* Nequaquam, sed meritum ipsorum. Cum enim viderent illos malum superbiendo eligere, in-
9 dignati sunt, et summo bono fortiter inhaeserunt: unde continuo in remuneratione confirmationem acceperunt; et qui prius de sua beatitudine incerti erant, tunc facti sunt certi.

D. Qualem formam habent angeli?—*M.* Quodammodo Dei. Ut enim imago cerae imprimitur signaculo, sic expressa est in eis Dei similitudo.

D. Quae similitudo?—*M.* In eo quod sunt lux, quod sunt incorporei, et omni pulchritudine decorati.

D. Sciunt omnia, vel possunt omnia?—*M.* Nihil est in rerum natura quod eos lateat, cum in Deo omnia conspiciant. Sane omnia quae facere volunt, sine difficultate poterunt.

D. Nonne casus malorum minuit numerum bonorum?—*M.* Ita[2]: sed ut compleretur electorum numerus, homo decimus est creatus.

D. Unde?—*M.* De spirituali et corporali substantia.

[1] A. om. *mox*.

[2] A., *non*; sed *etiam* vel *equidem* in margine.

D. Unde corporalis?—*M.* De quatuor elementis: unde et microcosmus, id est minor mundus dicitur: habet namque ex terra carnem, ex aqua sanguinem, ex aere flatum, ex igne calorem. Caput ejus est rotundum, in coelestis sphaerae modum: in quo duo oculi ut duo luminaria in coelo micant; quod etiam septem foramina, ut septem coelum[1] harmoniae ornant. Pectus, in quo flatus et tussis versantur, simulat aerem, in quo venti et tonitrua concitantur. Venter omnes liquores, ut mare omnia flumina recipit. Pedes totum corporis pondus, ut terra cuncta, sustinent. Ex coelesti igne visum, ex superiore aere auditum, ex inferiore olfactum, ex aqua gustum, ex terra habet tactum. Participium duritiae lapidum habet in ossibus, virorem arborum in unguibus, decorem graminum in crinibus, sensum cum animalibus: haec est substantia corporalis.

D. Unde spiritualis?—*M.* Ex spirituali igne, ut creditur, in quo imago et similitudo Dei exprimitur.

D. Quae imago vel similitudo?—*M.* Imago in forma accipitur, similitudo in qualitate vel quantitate consideratur. Divinitas consistit in Trinitate; hujus imaginem tenet anima, quae habet memoriam per quam praeterita meminit, habet intellectum quo praesentia et invisibilia intelligit, habet voluntatem qua mala respuit et bona eligit. In Deo consistunt omnes virtutes: hujus similitudinem habet anima quae capax est omnium virtutum. Et sicut Deus comprehendi non potest ab omni creatura, cum ipse comprehendat omnia, ita anima a nulla visibili creatura potest comprehendi, cum ipsa omnia visibilia comprehendat: non enim potest coelum ei obsistere quin coelestia tractet, non abyssus quin infernalia cogitet: haec est substantia spiritualis.

D. Formavit eum Deus manibus?—*M.* Jussu tantum. Per haec verba innuitur nobis ejus fragilis natura.

D. Quare de tam vili materia creavit eum?—*M.* Ad dedecus diaboli, ut plus confunderetur; cum hic fragilis et lim[os]us et luteus intraret gloriam de qua ipse gloriosus cecidisset.

D. Unde nomen accepit?—*M.* Cum esset minor mundus, accepit nomen ex quatuor climatibus mundi, quae Graece dicuntur anatole, dysis, arctos, mesembria, quia genus suum quatuor partes mundi impleturum erat. In hoc etiam similitudinem Dei habuit, ut sicut Deus praeest omnibus in coelo, sic omnibus homo praeesset in terra.

D. Cur creavit Deus animalia, cum his non indigeret homo?—*M.* Praescivit eum Deus peccaturum, et his omnibus indigiturum.

D. Cur creavit Deus muscas et culices, et alia quae sunt homini nociva?—*M.* Tantam diligentiam exhibuit Deus in muscis et formicis, et culicibus formandis, quantam in aliis.

D. Ad quid talia?—*M.* Omnia ad laudem gloriae suae. Muscae quidem et

[1] A., *coeli.*

culices, et his similia propter superbiam hominis sunt condita; ut cum eum pungunt, guid sit cogitet, qui nec vermiculis minutis[1] resistere valet. Unde et Pharaonem non ursi, non leones vastaverunt, sed culices, muscae, et ciniphes afflixerunt. Formicae autem, sive araneae, vel talia quae instant operibus, ideo
11 sunt creata, ut de eis studii et pii laboris exempla sumamus.

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D. Ubi Adam est creatus?—*M.* In Hebron, ubi etiam post mortuus est et sepultus, et positus est in paradiso.

D. Quid est paradisus, vel ubi est?—*M.* Locus amoenissimus in Oriente, in quo arbores diversi generis contra varios defectus erant consitae: verbi gratia, ut si homo congruo tempore de una comederet, nunquam amplius esuriret, congruo tempore de alia, nunquam amplius sitiret: si de alia vero, nunquam lassaretur. Ad ultimum, si de ligno vitae uteretur, non amplius senesceret, non infirmaretur, nunquam moreretur.

D. Ubi fuit creata mulier?—*M.* In paradiso, de latere viri dormientis.

D. Quare de viro?—*M.* Ut sicut in carne una, ita per dilectionem esset cum eo in mente una.

[*D.* Qualis erat ille somnus?—*M.* Extasis. Spiritus namque in caelestem paradisum eum rapuit, ubi Christum et ecclesiam de se nascituros cognovit. Unde evigilans mox prophetavit dicens, *Propter hoc relinquet homo patrem et matrem suam et adhaeribit uxori suae et erunt duo in carne una* (Gen. ii. 24).][2]

D. Cur non sunt omnes electi simul creati, ut angeli?—*M.* Voluit in hoc etiam Deus habere Adam sui similitudinem, ut sicut ab ipso omnia, ita omnes homines nascerentur ab illo: unde et Eva ab illo.

D. Quamobrem non creavit eos Deus tales, ut non possent peccare?—*M.* Propter majus meritum. Si enim tentati non consensissent, mox ita firmati essent, ut nec ipsi nec posteri eorum unquam peccare possent. Voluit ergo Deus ut bonum eligerent libere, et istud acciperent in remuneratione.

D. Qualiter gignerent, si in paradiso permansissent?—*M.* Quemadmodum manus manui, ita sine concupiscentia jungerentur, et sicut oculos se levat ad videndum ita sine delectatione illud sensibile membrum suum perageret officium.

D. Quali modo pareret mulier?—*M.* Sine sorde, et absque dolore.

D. Esset infans ita debilis, et non loquens, ut nunc?—*M.* Mox ut nasceretur ambularet, et absolute loqueretur; et contra singulos defectus de lignis ibi positis uteretur, et praefixo a Deo tempore de ligno vitae ederet, et sic in uno statu postmodum permaneret.

12 *D.* Quandiu debuerunt esse in paradiso? — *M.* Usquequo impleretur numerus angelorum qui ceciderunt; et ille numerus electorum, qui erat implendus si angeli non cecidissent.

[1] A., *minimis.* [2] Laud. 237.

D. Quomodo posset paradisus eos omnes capere?—*M.* Sicut nunc generatio per mortem praeterit, et generatio per vitam advenit, ita tunc parentes in meliorem statum assumerentur, filii vero eorum praefinito tempore (quod creditur circa triginta annos) post esum ligni vitae suis posteris cederent, et ad extremum omnes pariter in coelis angelis coaequarentur.

D. Erant nudi?—*M.* Nudi erant, et non plus de illis membris quam de oculis erubescebant.

D. Quid est quod dicitur: Post peccatum viderunt se esse nudos (Gen. iii. 7), quasi ante hoc non viderint?—*M.* Post peccatum mox per concupiscentiam in invicem exarserunt; et in illo membro exorta est confusio, unde humana procedit propago.

D. Cur in illo membro plus quam in aliis?—*M.* Ut scirent quod tota posteritas illorum eodem crimine obnoxia teneretur.

D. Quomodo[1] viderunt Deum in paradiso?—*M.* Viderunt per assumptam formam, ut Abraham et alii prophetae.

D. Quare seduxit eos diabolus?—*M.* Propter invidiam: invidit enim illis, ne ad honorem illum pervenirent de quo ipse superbus cecidisset.

D. Per quid invenit aditum tentandi?—*M.* Per superbiam; voluit enim homo in propria potestate manere, quoniam dixit: *In abundantia mea non movebar in aeternum* (Psal. xxix. 7).

D. Cur permisit Deus hominem tentari, cum sciret eum superari?—*M.* Quia praescivit quanta bona de ejus peccato esset facturus.

D. Quomodo seduxit eos?—*M.* Per serpentem.

D. Locutusne est serpens?—*M.* Non, sed[2] diabolus locutus est per serpentem, ut hodie loquitur per obsessum hominem, et quemadmodum angelus locutus est per asinam: cum nec serpens, nec asina scirent quid per eos verba illa sonarent.

D. Quare magis per serpentem quam per aliud animal?—*M.* Quia serpens tortuosus est et lubricosus, et diabolus quos seduxerit tortuosos et lubricosos facit: tortuosos fraudulentia, lubricosos luxuria.

D. Fuit scientia boni et mali in illo pomo?—*M.* Non in pomo, sed in 13
transgressione. Ante peccatum enim homo scivit bonum et malum: bonum per experientiam, malum per scientiam; post peccatum autem scivit malum per experientiam, bonum tantum per scientiam.

D. Nascerentur mali in paradiso?—*M.* Tantummodo electi.

D. Quare nunc mali nascuntur?—*M.* Propter electos, ut exerceantur per illos.

D. Quandiu fuerunt in Paradiso?—*M.* Septem horas.

D. Cur non diutius?—*M.* Quia mox ut mulier creata est, confestim etiam est

[1] A. om. *quomodo.* [2] A. om. *non, sed.*

praevaricata: tertia hora vir creatus imposuit nomina animalibus; hora sexta mulier formata continuo de vetito pomo praesumpsit, viroque suo mortem porrexit, qui ob ejus amorem comedit; et mox hora nona Deus de paradiso eos ejecit.

D. Quid fuit cherubim, vel flammeus gladius?—*M.* Gladius fuit igneus murus, quo post peccatum circumdatus est paradisus; cherubim vero angelica custodia, ut ignis corpora arderet, angelici autem spiritus a loco voluptatis inhiberent [1].

D. Quo ivit tunc Adam?—*M.* In Hebron est reversus, ubi et creatus est; ibique filios procreavit. Occisum autem Abel a Cain, ut dicit Hieronymus [2], centum annos luxit, et Evae amplius copulari noluit. Sed quia Christus a maledicto semine Cain noluit nasci, per angelum admonitus Evae iterum est sociatus, et pro Abel est Seth genitus, de cujus stirpe est Christus natus. Volo te etiam scire quod a tempore Adae usque ad Noe non pluit, et iris non fuit, et homines carnes non edebant, et vinum non bibebant, eratque totum tempus quasi vernalis temperies, copiaque omnium rerum, quae omnia post immutata sunt propter peccata hominum.

D. Quid peccavit homo quod expulsus est de paradiso?—*M.* Sicut Deus esse concupivit, et ideo contra ejus praeceptum de interdicta arbore comedit.

D. Quid magni fuit comedisse pomum?—*M.* Tam grave piaculum fuit, ut toto mundo redimi non posset.

D. Hoc proba.—*M.* Justumne tibi videtur ut homo obediat divinae voluntati?

D. Nihil justius, quam ut omnis creatura rationalis nihil omnino [3] praeponat voluntati Creatoris.—*M.* Ergo voluntas Dei major est quam totus mundus.

D. Utique.—*M.* Si igitur tu stares coram Deo, et aliquis diceret tibi: Respice
14 retro, aut totus mundus interibit diceret autem Deus: Nolo ut retro respicias, sed in me inspicias [4]; deberes tu Deum contemnere, qui est Creator omnium rerum, et gaudium angelorum, ut liberares transitorium mundum?

D. Minime.—*M.* Hoc Adam fecit: coram Deo stetit, et diabolo inclamante, retro respexit, et majus peccatum quam mundus esset commisit.

D. Quomodo majus?—*M.* Quia sex criminalia flagitia in hoc uno crimine commisit, quibus sex aetates suae posteritatis morti involvit.

D. Quae fuerunt illa?—*M.* Primum superbia fuit, cum Deo aequalis esse voluit; et ideo factus est omnium infimus, qui fuit omnibus praelatus, de hac dicitur: 'Immundus est coram Deo omnis qui exaltat cor suum.' Secundum inobedientia exstitit, cum mandatum Dei praeterivit, et ideo facta sunt ei omnia inobedientia, quae prius erant subjecta, de hac dicitur: *Quasi sceleus* (Vulg., *pecca-*

[1] A. om. *a loc. vol. inhib.*, truncata sententia.
[2] A. om. *ut dicit Hieron.*
[3] A. om. *omnino.*
[4] A., *me respicias.*

tum) *est ariolandi, nolle obedire* (1 Reg. xv. 23). Tertium avaritia erat, cum plus quam concessum fuerat concupivit, et ideo omnia concessa juste amisit. De hac dicitur per Apostolum: *Avaritia est idolorum servitus* (Galat. v. 20). Quartum erat sacrilegium, cum vetitum in sacro loco per furtum subripuit, et ideo de sacrario excludi meruit. De hoc dicitur: 'Qui profanat sancta, a sanctis exterminabitur.' Quintum fuit spiritualis fornicatio: anima enim illius erat Deo conjuncta; sed cum, spreto Deo, diabolum admisit, quasi cum extraneo adulterium commisit, et ideo veri sponsi amicitiam amisit, de hac dicitur: *Perdes omnes qui fornicantur abs te* (Psal. lxxii. 27). Sextum: homicidium perpetravit, quo se et omne genus humanum in mortem praecipitavit, de hoc dicit Moyses: *Qui occiderit, morte morietur* (Levit. xxiv. 47; Exod. xxi. 12), morte scilicet aeterna, unde et in interiori homine mox est mortuus, et jacuit in sepulcro corporis sepultus.

D. Nonne ille miser a nequissimo spiritu et mendacissimo erat seductus?— *M.* Etiam: sed non ideo minus fuit obnoxius[1]. Si enim quis servo suo opus injungeret, et monstraret ei foveam ne intus caderet, de qua surgere non posset, ille vero, contempto domino, sponte in foveam caderet, et injunctum opus inactum remaneret, non esset reus?

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D. Quali modo oportuit eum reverti?—*M.* Honorem, quem Deo abstulit reddere debuit, et pro peccato quod fecit satisfacere. Valde enim justum est ut qui aliis sua abstulit, et ablata restituat, et pro injuria illata satisfaciat.

D. Quid abstulit Adam Deo?—*M.* Totum quod proposuit in sua curia de ejus generatione facere.

D. Qualiter debuit ablatum honorem reddere?—*M.* Diabolum ita vincere ut ipse victus est ab eo, et seipsum omnesque praedestinatos ad vitam tales restituere quales futuri erant si permansissent.

D. Qualiter autem debuit satisfacere?—*M.* Quia peccatum majus mundo commisit, aliquid majus mundo Deo solvere debuit. Horum neutrum ulla ratione potuit facere. Ideo in morte permansit.

D. Et cur penitus non periit?—*M.* Statutum Dei immutari non potuit: proposuit enim ex genere Adae electorum numerum complere.

D. Quid ergo?—*M.* Quia debitum honorem Deo non solvit, Deus ab eo invito accepit, cum eum poenis subegit.

D. Quomodo honor Dei est poena hominis?—*M.* Quia quem dulcem patrem, ut filius, in gloria habere contempsit, hunc suum Dominum in tormentis, ut rebellis servus, sensit.

D. Cum solvere vellet, et non posset, cur Deus, cum misericors sit, non ei dimisit, aut talem in gloriam admisit[2]?—*M.* Si Deus ideo ei suum honorem dimitteret quia habere non posset, impotens esset; si autem peccatorem hominem

[1] A., *noxius.* [2] A., *sumpsit.*

impunitum in gloriam assumeret, unde angelum pro una cogitatione extrusisset, injustus esset. Porro si peccatum impunitum remaneret, aliquid in regno Dei
16 inordinatum esset; sed in regno ejus nihil inordinatum relinquitur: peccator ergo puniri debuit. Quis enim gemmam de coeno sublatam in thesauros suos recondat non purgatam?

D. Ad quem finem ergo debuit devenire?—*M.* Quoniam transfuga servus cum furto domini sui ad saevissimum profugerat tyrannum, filius regis missus est de palatio in carcerem post exsulem servum qui tyrannum contereret, et fugitivum servum cum rebus domini sui in gratiam regis reduceret.

D. Quare homo redire potuit post lapsum?—*M.* Quia sicut non per se, sed per alium impulsus cecidit, ita dignum erat, cum per se non posset, et vellet, ut per alium adjutus resurgeret.

D. Cur non misit angelum, ut eum redimeret?—*M.* Si angelus hominem redemisset, tunc illius servus esset; homo autem sic restitui debuit, ut aequalis angelis esset. Et aliud oberat: angelus in sua natura invalidus erat hominem redimere; si autem homo fieret, minus posset.

D. Quare non creavit Deus alium hominem de terra, ut mitteret eum pro perdito?—*M.* Si novum hominem Deus creasset et misisset, tunc ad genus Adae redemptio non pertineret: de suo enim genere debuit esse, qui pro homine satisfaceret.

D. Cur non misit Deus patriarcham, vel prophetam?—*M.* Patriarchae et prophetae in peccatis concepti et nati erant; et ideo genus humanum redimere non poterant.

D. Evolve caetera.—*M.* Quia igitur angelus redimere non debuit, et homo per se satisfacere non potuit, Dei Filius, per quem facta sunt omnia, ut et redemptio per illum fieret, assumpsit plenum hominem, et in duabus naturis factus est una persona. Et in illa natura, quae Deus erat, vicit diabolum, ut ipse vicerat hominem, et omnibus praedestinatis coelum aperuit, et angelis coaequavit; quod solus Deus facere potuit. In ea autem natura qua homo fuit majus pro injuria mundo solvit[1], cum mortem indebitam subiit; quod solus homo debuit facere.

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D. Cur voluit nasci de virgine?—*M.* Quatuor modis facit Deus homines. Uno modo absque patre et matre; sed de terra, ut Adam; secundo modo, de solo viro, ut Evam; tertio modo, de viro et femina, ut quotidie nascuntur omnes;
17 quarto modo, de sola femina, quod privilegium Christo soli reservatum est: ut sicut mors per feminam virginem intravit in mundum, ita per feminam virginem vita intraret, quae mortem excluderet.

[1] A., *fuit, pro injuria majus mundo solvit*, P., *fuit natus, pro injuria mundum solvit.*

[*D.* Cur de Maria et non ab alia?—*M.* Quia haec prima in mundo virginitatem vovit deo.][1]

D. Cur non venit mox illo tempore ante diluvium vel post diluvium?—*M.* Si ante diluvium venisset, dicerent homines illius temporis non fuisse necesse eum venisse, cum ipsi a parentibus suis omnia bona didicissent, qui nuper de paradiso exiissent, et a Deo et ab angelis ejus omnia edocti essent. Si autem mox post diluvium venisset, dicerent Deum Noe et Abrahae locutum fuisse, et omnia agenda vel vitanda ab eis didicisse.

D. Quare non venit tempore legis?—*M.* Si tunc venisset, dicerent Judaei se copiose a lege instructos, gentiles vero a philosophis se abunde edoctos.

D. Cur non distulit usque circa finem mundi?—*M.* Tunc pauci eum imitarentur, et electorum numerus non impleretur. Necesse ergo fuit eum venire quando venit plenitudo temporis.

D. Quod fuit illud tempus?—*M.* Quod praefixit Deus ante tempora saecularia, scilicet cum Judaei se magis lege gravari quam relevari ingemiscebant, et gentiles relicto naturali usu contra naturam turpiter vivebant, et cum neque sacerdos neque levita subveniret: necesse erat ut verus Samaritanus adveniret, qui semivivum jumento sui corporis imponeret, et ad stabulum supernae curiae perduceret.

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D. Qualiter genuit eum?—*M.* Sine sorde, et sine dolore. Clausa enim janua thalamum uteri introivit, humanam naturam sibi conjunxit, et clausa porta, ut verus sponsus de thalamo processit.

D. Cur novem menses fuit clausus in utero?—*M.* Ut homines, qui erant clausi in miseriis hujus mundi, sive inferni, reduceret ad consortium novem ordinum angelorum.

D. Qua hora natus est?—*M.* Media nocte, ut dicitur: *Dum medium silentium tenerent omnia, et nox in suo cursu medium iter haberet; Sermo tuus a regalibus sedibus venit* (Sap. xviii. 14 et 15).

D. Cur nocte?—*M.* Primo quia occultus venit, deinde ut eos qui in nocte erant erroris, ad lucem perduceret veritatis.

D. Scivit aliquid Christus infans?—*M.* Omnia plane, ut puta Deus, *in quo fuerunt omnes thesauri sapientiae et scientiae absconditi* (Col. ii. 3).

D. Potuit ambulare vel loqui, mox ut natus est?—*M.* Secundum potentiam utrumque potuit; sed humanam naturam per omnia absque peccato imitari voluit.

D. Contigit aliquid miri eo nascente?—*M.* Septem specialia miracula.

D. Quae fuerunt illa?—*M.* Stella nimis praefulgida apparuit. Circulus aureus, vel purpureus, circa solem claruit. Fons olei de terra erupit. Pax maxima

[1] Laud. 237.

18 fuit. Universus orbis ad censum est descriptus. Numerus ad triginta millia hominum, qui Dominum recusarunt, est una die occisus; et animal brutum locutum est.

D. Vellem horum mysticum audire.—*M.* Stellae significant sanctos; stella igitur praeclara illuxit, quia Sanctus sanctorum venit. Circulus aureus vel purpureus circa solem fulsit; quia Sol justitiae auro suae divinitatis Ecclesiam illustrare, et purpura suae passionis coronare venit. Oleum significat misericordiam. Fons olei de terra fluxit, quia fons misericordiae de Virgine emanavit. Pax ingens exstitit, quia pax vera in terris apparuit. Mundus ad censum est descriptus, quia ad supernum regnum chrismate est praesignatum humanum genus. Qui Dominum recusarunt, occisi sunt, quia qui dixerunt: *Nolumus hunc regnare super nos* (Luc. xix. 14), disperierunt. Pecus loquebatur, quia ad laudem Dei populus gentium convertebatur.

D. Quare attraxit tres Magos cum muneribus?—*M.* Quia tres partes mundi, scilicet Asiam, Africam et Europam, fide et operatione ad se trahere voluit.

D. Cur magis fugit in Aegyptum quam in aliam terram?—*M.* Ut ostenderet se verum Moysem; ut, sicut Moyses populum Dei de Pharaone et Aegypto liberans, in terram duxit promissionis, ita ipse populum fidelium de diabolo et inferno liberans, ad regnum duxit beatitudinis: unde et post septem annos revertitur ad terram Israel; quia per septem dona Spiritus sancti reduxit nos de mundo ad coelestem Hierusalem.

D. Quare in triginta annis nec docuit, nec signa fecit?—*M.* Exempli gratia venit in mundum; ideo voluit prius facere, et tunc docere: ut dicitur: *Quia coepit* Jesus *facere et docere* (Act. i. 1). Per hoc igitur exemplum praebebat ne quis ante legitimam aetatem docere praesumat, vel prius velit docere quam discat.

D. Cum in eo fuerit plenitudo divinitatis corporaliter, et nihil posset ei gratiae accedere, cur est baptizatus?—*M.* Ut nobis aquas ad baptisma sanctificaret.

D. Quare in aqua baptizatus est?—*M.* Aqua contraria est igni. Quid est peccatum, nisi ignis? Sicut in animo ira, ita in carne concupiscentia; unde et igne supplicii punitur: ut hic ignis exstinguatur, in aqua baptizatur. Est et aliud: Aqua sordes diluit, sitim exstinguit, imaginem reddit; ita gratia Spiritus sancti in baptismate sordes peccatorum abluit, sitim animae verbo Dei restinguit, imaginem Dei per culpam amissam restituit.

19 *D.* Cum scriptum sit de eo: *Speciosus forma prae filiis hominum* (Psal. xliv. 3), erat corpore pulcher?—*M.* Secundum naturam talis fuit qualis in monte discipulis suis apparuit.

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D. Quare mortuus est?—*M.* Propter obedientiam, ut dicitur: *Factus est obediens Patri usque ad mortem* (Philip. ii. 8).

D. Exegit ab eo mortem Pater?—*M.* Minime.

D. Cur occiderunt eum Judaei? Hoc volo a te audire.—*M.* Quia justitiam, vivendo et veritatem docendo, indeclinabiliter tenuit; hanc obedientiam humanitas Divinitati debuit, hanc Deus ab omni rationali exigit creatura.

D. Quis unquam pater unicum et bonum filium occidi permittat, si prohibere queat? - *M.* Cum Deus vidit Filium suum tam egregium opus velle, scilicet saevum tyrannum expugnare, et captivum ab eo liberare, ad tam laudabile opus ei consensit, et eum mori permisit.

D. Quomodo apud Deum justum fuit, quod optimum pro impio dedit?—*M.* Quia pessimus simplicem hominem seduxerat, justum erat ut optimus pro eo obses fieret, qui pessimum revinceret, et innocentem pristinae libertati restitueret. Sed et tali modo charitatem suam Deus ostendit mundo, ut dicitur: 'Ut servum redimeres, Filium tradidisti.'

D. Si Pater tradidit Filium, ut dicitur: *Proprio Filio suo non pepercit, sed pro nobis omnibus tradidit illum*, et si Filius seipsum tradidit, ut dicitur: *Qui tradidit semetipsum pro nobis* (Ephes. v. 2), quid peccavit Judas, qui etiam tradidit illum?—*M.* Pater tradidit Filium, et Filius seipsum propter charitatem, Judas vero propter avaritiam.

D. Quare voluit mori in ligno?—*M.* Ut eum qui per lignum vicit, revinceret, et illum qui in ligno cecidit redimeret.

D. Cur in cruce?—*M.* Ut quadrifidum mundum salvaret.

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D. Quot horas fuit mortuus?—*M.* Quadraginta.

D. Quare?—*M.* Ut quatuor partes mundi, quae in decalogo legis erant mortuae, vivificaret.

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D. Cur jacuit in sepulcro duas noctes et unum diem?—*M.* Duae noctes significant duas nostras mortes, unam corporis, alteram animae; dies significat suam mortem, quae fuit lux nostrarum mortium, quarum unam abstulit, alteram ad exercitium electis reliquit, quam denuo veniens exterminabit.

D. Quo ivit anima ejus post mortem?—*M.* In coelestem paradisum, ut dixit ad latronem: *Hodie mecum eris in paradiso* (Luc. xxiii. 43).

D. Quando ad infernum descendit?—*M.* Media nocte resurrectionis, qua hora angelus Aegyptum devastavit: ea hora, id est, media nocte, Christus infernum despoliavit; et cum triumpho inde rediens, raptos inde in paradiso collocavit, corpus suum in sepulcro visitavit, quod de mortuis excitavit. Quidam sentiunt quod ab hora mortis usque ad horam resurrectionis in inferno cum electis fuerit; et inde cum eis abiens resurrexit.

D. Quare non statim post mortem resurrexit?—*M.* Dicerent non eum mortuum fuisse, sed in tormentis obstupuisse. Si autem post multum temporis resurrexisset, esset dubium an ipse esset.

D. Cur ergo tam cito resurrexit?—*M.* Ut citius suos consolaretur, qui de sua morte tristabantur.

D. Quare in die prima hebdomadae?—*M.* Ut mundum ea die renovaret, qua eum creaverat.

D. Cur in tertia die suae passionis?—*M.* Ut eos, qui tribus temporibus ante legem, sub lege, et sub gratia, in peccatis mortui erant, sublevaret, et ut nos, qui factis, dictis, cogitationibus, labimur, per fidem sanctae Trinitatis resurgamus.

D. Ubi mansit illis quadraginta diebus?—*M.* In paradiso terreno, ut creditur, cum Elia et Enoch, et cum iis qui cum eo surrexerant.

D. Qualem formam post resurrectionem habuit?—*M.* Septies splendidiorem quam sol.

D. Quali forma viderunt eum sui?—*M.* Tali ut ante consueverant eum videre.

D. Apparuit eis vestitus?—*M.* Vestes ex aere assumpserat, quae, eo ascendente, in aerem evanuerunt.

D. Quoties apparuit?—*M.* Duodecies. Primo die octies: Primo, Joseph ab Arimathia in carcere in quo positus erat eo quod eum sepelierat, ut scripta Nicodemi declarant. Secundo, Matri suae, ut Sedulius manifestat. Tertio,
21 Mariae Magdalenae, ut Marcus asserit. Quarto, duabus mulieribus a sepulcro revertentibus, ut Matthaeus pandit. Quinto, Jacobo, ut Paulus testatur, qui se in sexta feria devoverat non manducaturum donec videret Christum vivum. Sexto, Petro, ut Lucas narrat, qui propter negationem ab aliis segregatus in fletibus permanebat. Septimo, duobus discipulis in via Emmaus, ut idem Lucas refert. Octavo, omnibus, januis clausis, ut Joannes describit. Nono, in octavo die, quando eum Thomas palpavit. Decimo, ad mare Tiberiadis. Undecimo, in monte Galilaeae. Duodecimo, recumbentibus undecim discipulis apparuit.

D. Cur dicit Evangelista: *Apparuit primo Mariae Magdalenae?* (Marc. xvi. 9).—*M.* Evangelia cum summa auctoritate sunt edita; sed scribere evangelistae nolebant, nisi ea quae omnibus nota erant, unde dicitur: *Multa et alia fecit Jesus, quae non sunt scripta in libro hoc* (Joan. xx. 30), id est, in Evangelio. In aliis autem quaedam, non tamen omnia, inveniuntur; quae enim fidem excederent, scribere noluerunt. Unde resuscitationem Lazari, Johanne solo narrante, caeteri Evangelistae tacuerunt.

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D. Ascendit solus?—*M.* Qui cum eo surrexerunt, cum eo etiam ascenderunt.

D. Qua forma ascendit?—*M.* Usque ad nubes ea forma quam ante passionem habuit: susceptus autem a nubibus, ea qua in monte apparuit.

D. Quare non statim ascendit postquam resurrexit?—*M.* Propter tres causas. Primo, ut sui experimento discerent cum veraciter surrexisse, quem viderent man-

ducare et bibere. Secundo, post quadraginta dies voluit ascendere, ut demonstraret eos qui decalogum legis per quatuor Evangelia impleverint, posse coelum ascendere. Tertio, quod Ecclesia, quae corpus Christi est, post passionem quam sub Antichristo erit passura, deinde post quadraginta dies creditur coelum ascensura.

D. Quid est Christum in dextera Patris sedere?—*M.* Humanitatem in gloria Divinitatis quiescere.

D. Qualiter pro nobis interpellat Patrem?—*M.* Repraesentando jugiter suam passionem.

D. Cur non mox misit Spiritum sanctum, sed post decem dies?—*M.* Ob tres 22
causas. Primo, ut apostoli jejuniis et orationibus se aptos ad ejus adventum praepararent. Secundo, quod hi Spiritum sanctum perciperent, qui decem praecepta explerent. Tertio, quod in quinquagesimo die a resurrectione: ut, sicut populus Dei post liberationem ab Aegypto quinquagesimo die accepit legem timoris, ita populus fidelium post liberationem suam a mundo, quinquagesimo die acciperet legem amoris. In jubilaeo etiam anno, id est, quinquagesimo, recepit populus Christianus[1] libertatem amissam et paradisi[2] haereditatem: ita in hac die recepit populus christianus amissam libertatem et paradisi haereditatem.

D. Habet Christus nunc plenum gaudium?—*M.* Quodammodo habet, et quodammodo non habet: Quantum ad suam personam, plenissimum; quantum ad corpus suum, quod est Ecclesia, minime. Adhuc enim non sunt subjecta omnia sub pedibus ejus. A Judaeis enim adhuc blasphematur, a gentibus subsannatur, ab haereticis dilaceratur, a malis christianis impugnatur. In membris etiam suis quotidie patitur. Cum haec omnia ad se collegerit, tunc gaudium plenum habebit.

D. Quomodo est Ecclesia corpus ejus, et electi membra ejus?—*M.* Ut corpus capiti inhaeret, et ab eo regitur, ita Ecclesia per sacramentum corporis Christi ei conjungitur; imo unum cum eo corpus efficitur: a quo omnes justi in suo ordine, ut membra a capite gubernantur. Cujus capitis oculi sunt prophetae, qui futura praeviderunt: sunt et apostoli, qui alios a via erroris ad lumen justitiae reduxerunt. Aures, sunt obedientes. Nares, discreti. Phlegma, quod per nares ejicitur, sunt haeretici, qui judicio discretorum de capite Christi emunguntur. Os, sunt doctores. Dentes, sunt sacrae Scripturae expositores. Manus, Ecclesiae defensores. Pedes, sunt agricolae Ecclesiam pascentes. Porro fimus qui de ventre porcis egeritur, sunt immundi et luxuriosi altaris ministri, et alii intra Ecclesiam facinorosi, qui ventrem matris Ecclesiae onerant, quos per mortis egestionem daemones, ut porci, devorant. Quod totum corpus compage veritatis et charitatis in unum conglutinatur.

D. Quare de pane corpus ejus, et sanguis ejus de vino conficitur?—*M.* Cor-

[1] A. om. *Christianus.* [2] A. om. *paradisi.*

23 pus ideo de pane, quia ipse dixit: *Ego sum panis vivus* (Joan. vi. 41); sanguis autem ideo de vino, quia ipse dixit: *Ego sum vitis vera* (id. xv. 1). Et sicut pane corpus nutritur, ita Christi cibo anima reficitur. Et sicut panis ex multis granis conficitur, ita Christi corpus ex multis electis colligitur. Et sicut panis igne coquitur, ita Christus in camino passionis assatur. Qui panis etiam dicitur caro, quia ut agnus pro nobis immolatur. Vinum etiam ex multis acinis eliquatur, et in torculari exprimitur; ita corpus Christi ex multis justis compaginatur, quod in praelo crucis torquetur; quod vinum in sanguinem Christi vertitur, ut anima nostra, quae in sanguine est, per hoc vivificetur.

D. Cum species panis et vini videatur, quomodo caro et sanguis praedicatur? —*M.* Cum vere sit illud quod Maria genuit, quod in cruce pependit, quod coelos penetravit, species ideo panis et vini remansit; ne tu, si purum (ut vere est) sanguinem de latere ejus stillantem cerneres, hunc labris attingere abhorreres; et ut majus meritum haberes, cum non visum sed intellectum crederes.

D. Quae est salus in hoc?—*M.* Summa. Sicut enim esca in carnem comedentis vertitur; ita quisque fidelis per comestionem hujus cibi in corpus Christi convertitur. Igitur per fidem mundo, vitiis et concupiscentiis Christo concrucifigimur, et in baptismate Christo consepelimur; et ideo ter immergimur, per cibum vero corporis ejus ei incorporamur; et ideo necesse est ut illuc, quo Christus est, transferamur.

D. Habent plus sanctitatis, qui plus accipiunt?—*M.* Ut de manna dicitur: *Qui plus collegit, non plus habuit, nec qui minus collegit, minus habuit* (Exod. xvi. 18): ita omnes aequaliter sumunt; et unusquisque totum Agnum comedit, et tamen integer in coelo permanet.

D. Quam mercedem habebunt qui hoc digne tractant?—*M.* Duplici praemio remunerabuntur: una corona, quia hoc cum veneratione tractant; altera, quia se ad hoc dignis moribus coaptant, coronabuntur.

24 *D.* Quid de his sentis qui hoc indigne et contra canonum statuta agunt?—*M.* Qui contra jus fasque in adulterio, fornicatione, et caeteris flagitiis vitam ducunt, vel Ecclesias, vel ecclesiasticos ordines vendunt aut emunt, et pravo exemplo populum Dei occidunt, et omnia haec temere defendunt, hi tales sunt Domini traditores simul et crucifixores.

D. Qua causa debent sacerdotes missam celebrare?—*M.* Dei solius causa et suae salutis, atque totius Ecclesiae. Sed ipsi[1] lucri causa celebrant, ut videlicet ab hominibus honorentur, et temporalibus rebus ditentur. Qui igitur mysterium passionis Christi pro favore humano et pro temporali lucro vendunt, quid aliud agunt quam Dominum tradunt? Cum vero sordidis manibus, et polluta conscientia, illum tractare praesumunt, in cujus conspectu nec coeli mundi sunt, quid aliud faciunt quam Dominum crucifigunt?

[1] A., *D. Qua causa*, etc. *D. Proba. M. Qua causa*, etc. *D. Dei solius*, etc. *M. sed ipsi*, etc.

D. Potest populus ex eis culpam trahere? *M.* Cum filii Heli polluerunt Domini sacrificium, totus pene populus cum eis subiit interitum, quia faciebant contra legis Domini praeceptum. . . . Unde patet quod quotquot caeci caecos istos duces in foveam sequuntur, imo communicando eis comitantur, cum iisdem etiam in poenis participantur.

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D. Conficiunt corpus Domini tales?—*M.* Quamvis damnatissimi sint, tamen per verba quae recitant fit corpus Domini; non enim ipsi, sed Christus consecrat, et per amicos et inimicos salutem filiis operatur: illi ad perniciem sumunt, alii ad salutem accipiunt. Unde et a pessimis non pejoratur, et ab optimis non melioratur: sicut solis radius a coeno cloacae non sordidatur, nec a sanctuario splendificatur.

D. Cum ergo bonum sit quod per eos conficitur, et accipientibus non ab eis, sed a Christo detur, cur bonum accipienti in perniciem vertitur?—*M.* Bonum accipienti non solum non prodest, imo etiam obest, si contra interdictum hoc ab eo accipit, a quo non debet.

D. Proba.—*M.* In paradiso nullum pomum erat malum, cum Deus fecerit omnia valde bona; sed homo bonum in malum sibi vertit, cum hoc a serpente, imo a diabolo, percipere non sprevit.

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D. Possunt Deum placare pro populo?—*M.* Imo magis offendunt. Suo enim ingressu loca sacrata contaminant, vestes sacras et vasa Deo dicta suo tactu commaculant. Hos abhorret Angelorum conventus, hos fugit ipse Dominus, ut 25
dicitur: *Provocaverunt eum filii sui, imo non filii sui in sordibus; ideo abscondam faciem meam ab eis, dicit Dominus* (Deut. xxii. 19). Filios, propter sacerdotium, dixit: non filios, propter sordes, subjunxit. Horum sacrificium non suscipit Dominus, sed abominatur, ut dicitur: *Sacrificium vestrum odit anima mea, dicit Dominus: quia panem pollutum obtulistis mihi* (Malac. i. 7). Et iterum: *Ne offeratis sacrificium frustra: sacrificium vestrum abominatio est mihi* (Isai. i. 13). Corpus Domini cum pollui nequeat, quantum in ipsis est, polluunt, cum illud indiscrete velut alium panem sumunt. Oratio eorum non suscipitur, sed fiet in peccatum, quia non exaudiet eos Dominus. Benedictio eorum in maledictionem convertitur, ut dicitur: *Convertam benedictionem vestram in maledictionem, ait Dominus* (2 Esdr. xiii. 2).

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D. Sumunt hi corpus Domini?—*M.* Soli filii Dei accipiunt corpus Christi, qui Christo sunt incorporandi, et Deum visuri: hi autem qui in Christo non manent, quamvis videantur ad os porrigere, corpus Christi non sumunt, sed judicium sibi manducant et bibunt. Corpus autem Christi per manus angelorum in coelum defertur, carbo vero a daemone in os projicitur, ut Cyprianus testatur.

Et quia hoc sumunt negligenter ut alium panem et aliud vinum, vertitur eis in fel draconum, et in venenum aspidum insanabile.

D. Nonne Judas idem accepit quod Petrus?—*M.* Nequaquam: quia Petrus Dominum dilexit: ideo acceptum a Domino sacramentum cum virtute ejus accepit, Judas vero, quia Dominum odivit, speciem quidem panis accepit, sed virtus sacramenti in Christo remansit: ideo post buccellam mox diabolus in eum introivit.

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D. Est eis obediendum?—*M.* Ubi bonum praecipiunt, non eis, sed Domino obediendum est: *dicunt enim, et non faciunt* (Matth. xxiii. 3). Ubi malum imperant, contemnendi sunt; quia *obedire oportet Deo magis quam hominibus* (Act. v. 29).

D. Possunt solvere vel ligare?—*M.* Si ab Ecclesia publico judicio separati non sunt, quamvis ipsi fortiter alligati sint, utrumque possunt; quia non ipsi, sed Christus per eorum officium ligat et solvit: si autem judicio Ecclesiae fuerint exclusi, spernendi sunt ut ethnici. Quamdiu Judas cum apostolis fuit, ut amicus apparuit; ut alii Apostoli, praedicavit, baptizavit, signa fecit; postquam ab eis
26 recessit, ut publicus hostis claruit. Ita isti, quamdiu sunt in communione Ecclesiae, omnia sacramenta per eos facta erunt rata: si exclusi fuerint, quaecunque egerint, erunt irrita. Quia igitur sunt lupi, a Christi ovibus sunt fugiendi, ut dicitur: *Exite de medio illorum, populo meus, ne participes sitis poenis et tormentis illorum* (Apoc. xviii. 4). . . . Fugiendi sunt mente et voluntate, ne consentiatur operibus eorum.

D. Qualiter fit consensus ad actus illorum?—*M.* Si illorum malefacta laudantur, et ad perpetranda flagitia, consilio vel pecunia auxiliantur. Ideo non solum qui faciunt, sed et qui consentiunt facientibus, digni sunt morte. Itaque, quamvis mali, quamdiu ab Ecclesia publice non sunt segregati, non sunt devitandi, nisi sibi invicem omnes et praelati et subditi ita in malo consentiant, ut nullus eorum pravitatem arguat: tunc omnibus modis sunt fugiendi, quia tunc causa fiunt ruinae populi.

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D. Debent malis verba Dei dici?—*M.* Si sciuntur, non sunt eis dicenda, quia proditor est qui eis, cum sint hostes, reserat Dei secreta; unde praecipitur: *Nolite sanctum dare canibus, nec mittatis porcis margaritas, ne conculcent et irrideant* (Matth. vii. 6). Ubi autem nesciuntur, propter electos, qui inter eos latent convertendi, sunt sermones Dei proferendi eis; sicut et Dominus non cessavit Petro et aliis salvandis verba salutis ministrare, quamvis sciret Judam et pharisaeos inde scandalizando cruciari.

D. Debent tolerari mali, cum Christus Judam toleravit?—*M.* Mali in Ecclesia sunt tolerandi, sed non imitandi; quoadusque ille cum ventilabro veniat, qui

grana de paleis excutiat, et zizaniis igni traditis triticum in horrea sua recondat.

D. Segreget te ab omni malo, et collocet te Deus, magister bone, in coelesti gremio. Amen.

LIBER SECUNDUS.

D. Anima mea exsultat in Domino, quod deterso ignorantiae nubilo, tanto per te illustratus sum scientiae radio. Quaeso itaque, decus Ecclesiae, ut liceat mihi adhuc aliqua inquirere.—*M.* Quaere quae vis, et audies quae cupis.

D. Dicitur malum nihil esse, et si nihil est, valde mirum videtur, cur Deus homines vel angelos damnet, cum nihil faciant. Si autem aliquid est, videtur 27
a Deo esse, cum omnia sint ex ipso: et sequitur quod Deus sit auctor mali, et injuste eos qui hoc faciunt, damnari.—*M.* A Deo nempe sunt omnia, et omnia fecit valde bona; et ideo malum probatur nihil per substantiam esse. Omnia autem quae Deus fecit, subsistunt. Omnis vero substantia bona est; sed malum non habet substantiam: ergo malum nihil est. Quod autem malum dicitur, nihil aliud est quam ubi non est bonum; sicut caecitas, ubi non est visus; et tenebrae, ubi non est lux, cum caecitas et tenebrae non sint substantiae. Nota haec tria. Creatura reposita est in praedicamento substantiae. Substantia est res omnium rerum, praedicamentorum in esse suo considerata. Natura dicitur omnis res in esse suo, praeter ea quae discordant a prima constitutione secundum suas habitationes. Voluntas autem seu natura quae discordat a Creatore, non remanet natura sed perversitas naturae, et haec talis dicitur peccatum. Factura species est in honore, id est homo in animali, qui relicto naturali bono perversa utitur voluntate. Haec omnia secundum divinos tria sunt, creatura, natura et factura. Creatura, ut elementa; natura, ut ex eis nascentia; factura, quae homo, vel angelus facit vel patitur. Qui malum faciunt, patiuntur poenas peccati. Haec Deus non facit, sed fieri permittit, ut dicitur: *Deus mortem non fecit* (Sap. i. 13). Peccatum autem nihil aliud est, quam quod praeceptum est non facere; aut aliter quam praeceptum est agere: sicut nec malum est aliquid, nisi bono, id est gaudio carere. Quod saltem vocabulum habet a Deo, tali modo habet, cum fit per illam substantiam, quam fecit Deus. Juste vero damnat eos Deus, id est non dat eis gaudium, qui non faciunt vel aliter faciunt quam sit praeceptum.

D. Quis est auctor peccati?—*M.* Ipse homo, incentor vero diabolus.

D. Est grave peccare?—*M.* Minimum peccatum scienter commissum, gravius est toto mundo. Quidquid autem mali vel peccati agitur, totum in laudem Dei vertitur; et ideo in omni creatura Dei nihil mali esse vel fieri comprobatur.

D. Quid dicis? homicidium vel adulterium non est peccatum?—*M.* Homicidium saepe dicitur bonum, ut occisio Goliae a David, et Holophernis a Judith; quod tunc malum dicitur, cum proprio impulsu perpetratur. Conjugium bonum creditur; sed ideo malum est adulterium, quia aliter sit quam sit concessum. Quae tamen in laudem Dei vertuntur, cum ab eo juste puniuntur. Sicut enim imperator est laudabilis, qui milites suos remunerat; ita est etiam laudabilis, imo laudabilior, qui praedones et latrones damnat. Ita utique sicut Deus in salvatione justorum glorificatur, sic in perditione impiorum per omnia laudatur.

28 *D.* Cum scriptum sit: *Nihil eorum odisti, quae fecisti* (Sap. xi. 25), quomodo dicitur Deus amare bonos, malos odio habere?—*M.* Cuncta diligit Deus quae creavit; sed non cuncta in uno loco locavit. Sicut pictor omnes colores diligit, sed quosdam prae aliis eligit, et unumquemque apto loco ponit; ita Deus unumquemque sibi convenienti loco disponit; ideo dicitur eos diligere, quos in coelesti palatio recipit; illos odisse, quos in infernali carcere mergit.

D. Quid est liberum arbitrium?—*M.* Libertas eligendi bonum vel malum. Hoc in paradiso homo habuit liberum; nunc vero habet captivum: quia bonum non vult, nisi gratia Dei praeveniatur, nec potest agere, nisi eum subsequatur.

D. Quid dicis de his qui saeculum relinquunt, religionis habitum sumunt, et transacto aliquo tempore rejiciunt, et pejores quam prius fuerint fiunt? quidam vero aliqua bona incipiunt, postea deserunt, et ad iniquitatem redeunt?—*M.* De his dicit Job: *Simulatores et callidi provocant iram Dei* (Job xxxvi. 13). Saepe servus errantem filium ad patrem pertrahit, et ipse ad opus suum recedit: ita et isti electos ad Deum pertrahunt, et ipsi ad mala studia redeunt: sic etiam timor charitatem ad regnum ducit, et ipse non introibit; sicut enim diabolus servit Deo, ita membra ejus serviunt electis etiam tali modo.

D. Quomodo diabolus servit Deo?—*M.* Quia gloriosus princeps despexit esse in palatio; fecit eum Deus laboriosum fabrum in hoc mundo, ut coactus totis viribus serviat, qui vacare Deo fruendo nolebat, ut dicitur: *Faciam tibi eum servum sempiternum* (Job xl. 23). Cujus fabri caminus, est afflictio et tribulatio; folles sunt tentationes et suggestiones; mallei et forcipes, sunt terrores, et persecutores; limae vel serrae, sunt linguae maledicentium et detrahentium. Tali camino et his instrumentis purgat ipse aurea vasa coelestis regis: hoc sunt electi, in quibus renovat imaginem Dei, reprobos autem qui contra regem agunt, ipse torret et ut hostes punit. Tali modo servit diabolus Deo.

D. Qualiter serviunt membra diaboli electis?—*M.* Cum eos trahunt ad reg-
29 num simulatione, vel impellunt adversitate. Simulatione quidem eos trahunt, cum bona exterius simulant, quae interius non amant. Tunc filii Dei, adhuc in errore positi, per eorum exempla, bona arripiunt, quae toto corde diligunt; et cum simulatores illa bona deserunt, quae non amaverunt, isti firmius in coepto bono

persistunt: ut olim cum mali angeli cecidérunt, boni firmius steterunt. Adversitate autem eos impellunt, cum eis temporalia, quae plus justo diligunt, auferunt, et eis ne carnalia desideria implere praevaleant, obsistunt. Unde diabolus et mali utiles, imo necessarii comprobantur, cum per eos electi examinati ad coelestia deportantur.

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D. Cur mali hic divitiis affluunt, potentia florent, sanitate vigent, et contra boni inopia tabescunt, a malis injuste opprimuntur, debilitate marcescunt?— *M.* Propter electos his redundant mali, ut haec boni despiciant quibus florere etiam pessimos videant. Divitiis autem mali abundant, primo ut mala, quae concupiscunt, justo Dei judicio explere per pecuniam valeant; secundo ut, si qua bona fecerint, per haec remunerentur. Omnia enim quae faciunt, pro terrenis agunt, unde et mercedem suam recipiunt. Potentia splendent, primo propter seipsos, ut mala, quae amant, potenter expleant; secundo propter reprobos, ut eos in malis defendant; tertio propter electos, ut eos castigent, et a malis actibus emendent. Sospitate autem pollent, nec cum hominibus flagella sentiunt, ut post eos gravior dolor excruciet. Boni autem ideo inedia, oppressione et languore afficiuntur, ne in malis delectentur: aut si aliqua contra Deum egerunt peccata, deleantur; si non, pro patientia coronentur.

D. Cur econtra quidam boni hic divitiis abundant, potentia sublimantur, valetudine roborantur; mali autem penuria, infirmitate et oppressione laborant?— *M.* Quibusdam electis divitiae ideo conceduntur, ut bona, quae amant, rebus implere valeant; et per haec etiam admonentur si haec temporalia suavia, quanto magis aeterna videntur. Potentia sublimantur primo propter seipsos, ut bona quae 30
mente conceperunt, potenter exercere possint. Secundo, propter electos, ut eis in bonis tutela sint. Tertio, propter reprobos, ut eos reprimant, ne tantum quantum volunt noceant. Sanitate solidantur, ne justi de eorum aegritudine contristentur, sed de eorum salute laetentur. Econtra, mali quidam hic egestate, afflictione, corporis dolore suspirant; ut per haec discant quam amara sint ad quae pravis moribus festinant.

D. Quare quidam mali diu vivunt, quidam vero boni citius moriuntur; et econtra, aliqui boni diuturnam vitam ducunt, mali vero celerius obeunt?— *M.* Mali ideo diu vivere permittuntur, ut electi per eos exerceantur, et a vitiis corrigantur; ipsi vero post majoribus suppliciis torqueantur. Boni autem citius tolluntur, ne diutius hic adversis atterantur, sed mansuris gaudiis inferantur. Econtra, vita longaeva justis datur, ut meritum illorum augeatur, cum plures per illorum exempla corriguntur. Mali sane celeriter ad tormenta rapiuntur, ut electis adhuc errantibus timor incutiatur, et sic ab errore retrahantur.

D. Sunt felices, qui adversis non tanguntur?—*M.* Imo infelicissimi sunt, quibus permittitur hic per omnia suaviter vivere, et omnia desideria sua pro

libitu suo implere, sed adversitate non tanguntur; quia tali modo ut arida ligna ad ignem nutriuntur. Econtra, sunt illi felicissimi, qui hic a suis desideriis arcentur, et multis asperitatibus exercentur: quia tali modo ad regnum, ut filii, flagellis erudiuntur, ut dicitur: *Deus flagellat omnem filium quem recipit* (Hebr. xii. 6). Volo te scire quod reprobi, quamvis corona regni potiantur, omnino impotentes sunt, et nunquam sine supplicio erunt. Electi vero, quamvis captivi, quamvis in carcere positi, semper potentes sunt, et nunquam praemio carebunt.

31 *D.* Pro Dei amore, fac me hoc clarius videre.—*M.* Reprobi impotentes sunt, quia praeventi ira Dei bonum nolunt, et ideo nullo modo possunt; malum autem et volunt, et possunt. Malum vero probatum est nihil esse: ideo eos constat nihil posse. Sine supplicio non sunt, quia saeva conscientia cruciantur, continuo timore anxiantur ne capiantur, ne occidantur, ne res suae tollantur, unde dicitur: *Non est pax impiis, dicit Dominus* (Isa. xlviii. 22). Econtra, electi nimium potentes sunt, quia praeventi gratia Dei et bonum volunt et possunt, malum vero respuunt. Praemio non carent, quia sine timore manent, et spe futurae libertatis certi gaudent; unde dicitur: *Justus absque terrore erit* (Prov. xxviii. 1). Aliter etiam tibi volo insinuare quod malis nihil boni contingat, et bonis nihil mali eveniat.

D. In Dei nomine quid loqueris? Nonne mali hic conviviis deliciantur, decore ac commixtione mulierum ac liberorum complexione jocundantur, pretiosa veste gloriantur, pecunia hac magnificis aedificiis exaltantur. Econtra, boni hic carceribus includuntur, verberibus tunduntur, fame et siti et aliis cruciatibus affliguntur?—*M.* Cum fortuna malis prospera arriserit, et eos copia de suo cornu his bonis quae enumerasti repleverit, tunc assimulantur pisci qui mordens hamum gratulatur, sed hoc tripudio de aqua tractus enecatur, aut illi cui poculum mellis praebetur, et post sine fine amarum mare epotare cogetur; nam pro epulis replentur, ut ille dives, absinthio amaritudinis; pro mulierum amore, sulphureo foetore; pro vestium nitore, induentur confusione; pro pecunia et aedificiis, haereditabunt vermes in infernalibus antris; unde dicitur: *Ducunt in bonis dies*
32 *suos, et in puncto ad inferna descendunt* (Job xxi. 13). Porro boni, quos asseris hujusmodi incommodis affici, similes sunt illis qui piper vel aliam herbam amaram gustu praelibant, ut vinum post sumptum suavius sapiat. Ita justi, pro carcere, recipientur in aeterna tabernacula; pro verberibus, obtinebunt gaudium et laetitiam; pro fame et siti, 'non esurient neque sitient amplius' (Is. xlix. 10); pro cruciatibus, *fugiet ab iis dolor et gemitus* (Is. xxxv. 10). Ex qua re probatur justos esse semper locupletes et beatos, impios semper esse inopes et miseros.

D. Unde sunt dignitates?—*M.* A Deo sunt utique omnes dignitates, et potestates malorum, seu bonorum, ut dicitur: *Non est potestas nisi a Deo* (Rom. xiii. 1). Cur autem aliquando mali, aliquando vero boni potestates sortiantur, jam superius dictum est.

D. Quam sententiam profers de his qui eas vendunt vel emunt?—*M.* Qui eas

emunt, cum Simone interitum subibunt; qui vero vendunt, cum Giezi lepram animae incurrunt.

D. Habent praelati majus meritum apud Deum?—*M.* Ordo officii aut dignitas potestatis nihil confert homini apud Deum, si desit meritum. Porro, qui in ecclesiasticis praesunt, ut episcopi et abbates seu[1] presbyteri, si verbo et exemplo bene praesunt, tot praemia prae aliis habebunt, quot animae per eos salvae fiunt, ut dicitur: *Super omnia bona sua constituet eos* (Matth. xxiv. 47). Si autem subditis verbum salutis subtrahunt, et eos in foveam perditionis per prava exempla ducunt, tot poenas prae aliis haereditabunt, quot animae eorum exemplo perierunt, vel quot salvare praedicando neglexerunt, ut dicitur: *Cui plus committitur, plus ab eo exigitur* (Luc. xii. 48). Et iterum: *Potentes potenter tormenta patientur* (Sap. vi. 7). Qui autem in saecularibus praelati sunt, ut reges et judices, si juste judicant et clementer subditos tractant, majorem gloriam prae 33
aliis a justo judice Deo consequentur: 'quia qui bene ministrant, bonum sibi gradum acquirunt.' Si autem injuste et crudeliter populum opprimunt, atrocia supplicia prae aliis habebunt, quia *durissimum fiet judicium his qui praesunt* (Sap. vi. 6), et: *Judicium sine misericordia ei qui non facit misericordiam* (Jac. ii. 13).

D. Cum electi non sint de mundo, cur cum reprobis patiuntur adversa mundi?—*M.* Quia communicant cum malis, ideo cum ipsis adversa tolerant; quia vero saepe mundialibus irretiuntur[2], ideo mundi infortuniis affliguntur.

D. Cum Deus omnipotens sit, ut dicitur: *Omnia quaecumque voluit, fecit* (Psal. cxiii. 11). Et iterum: *Subest tibi posse omne quod volueris* (Sap. xii. 8), cur dicitur de eo quod quaedam non possit, ut est mentiri, et praeteritum non facere quod non sit praeteritum?—*M.* Cum hoc de Deo dicitur, non impotentia, sed summa ejus[3] omnipotentia praedicatur, quod videlicet omnis creatura nequeat eum ad hoc flectere, ut velit statutum suum immutare.

D. Quid est providentia Dei?—*M.* Ea cognitio qua omnia futura praescivit, imo aspexit ut praesentia.

D. Si Deus cuncta futura praescivit, et ea ita ventura per prophetas praedixit, et non possit in sua providentia falli, et coelum et terra prius transeant quam verba Dei possint immutari; videtur quod ex necessitate cuncta evenerint quae unquam contigerunt vel adhuc ventura sunt?—*M.* Duae necessitates sunt: una naturalis, ut solem in oriente oriri, vel diem noctem sequi. Altera voluntaria, ut aliquem ambulare, vel sedere. Quae Deus vult ut fiant, ut coelum et terram, inevitabile est non evenire, sed per omnia necesse est ita contingere. Quae autem fieri tantum permittit, ut homines per liberum arbitrium bonum vel malum facere, non est necesse evenire. Omnia igitur quae futuri homines erant facturi, Deus

[1] A. om. *abbates seu.* [2] A., *utuntur.*
[3] A. om. *ejus.*

futura praescivit, et per prophetas ventura praedixit; non tamen sua praescientia aliquam necessitatem eis intulit ut fierent, sed potius ipsi necessitatem intulerunt, cum suam voluntatem explerent.

34 *D.* Accidit aliquid casu?—*M.* Nihil omnino; sed omnia Dei ordinatione.

D. Quomodo ergo aliquae Dei ecclesiae, vel aedificia etiam bonorum, fortuito igne invadente, quasi casu cremantur?—*M.* Casus nihil est. Scriptum est autem: *Nihil fit in terra sine causa* (Job v. 6). Unde patet quod nulla ecclesia, vel aliqua casa uspiam in mundo comburitur, nec destruitur, nisi prius a Deo adjudicetur. Contingit autem hoc tribus ex causis: primo, si ecclesiae[1] aedes per injuste acquisita constructae sunt. Secundo, si inhabitantes eas per immunditias coinquinant. Tertio, si eas homines plus quam aeterna[2] diligant. Sed nec minimum pecus homini moritur vel infirmatur, nisi Dei nutu judicetur.

D. Cum mors et aegritudo sint poenae peccati; cur haec patiuntur pecora, cum per discretionem peccare nesciant?—*M.* Per ea homo punitur, cum eorum dolore vel morte in animo torquetur.

D. Hoc potest esse de domesticis; quid dicis de agrestibus?—*M.* Quod ea aegritudine vexantur, evenit eis ex corrupto aere, vel ab aliis rebus, quae ob peccatum hominis in contraria mutantur.

D. Quid est praedestinatio Dei?—*M.* Ea dispositio, qua ante creatum saeculum quosdam ad suum regnum praeordinavit, de quibus nullus perire possit, et omnes salvari necesse sit; et quosdam ad poenam, quos peccati reos praescivit, de quibus nullus salvus erit.

D. Si nullus potest salvari, nisi praedestinati, ad quid alii creati sunt, vel in quo sunt rei, quod pereant?—*M.* Quidquid praedestinati faciant, perire nequeunt, quia omnia cooperantur illis in bonum, etiam ipsa peccata. Nam post graviora peccata humiliores erunt, et de sua salvatione laudes Deo referent. Reprobi autem propter electos sunt creati, ut per eos in virtutibus exerceantur, et a vitiis corrigantur, et eorum collatione gloriosiores appareant; et cum eos in tormentis viderint, de sua evasione amplius gaudeant. Qui etiam propter seipsos juste
35 pereunt, cum malum sponte sua eligunt, diligunt et volunt sine fine vivere, ut possint sine fine peccare.

D. Quare permittit Deus electos peccare?—*M.* Ut patefaciat in eis divitias misericordiae suae.

D. Salvantur praedestinati, si non laborant?—*M.* Praedestinatio taliter instituta est ut precibus vel laboribus obtineatur, ut dicitur: *Per multas tribulationes oportet nos intrare in regnum Dei* (Act. xiv. 24). Parvulis itaque per mortis acerbitatem, provectis autem aetate datur praedestinatio per laborum exercitationem. Quia vero scriptum est: *In domo Patris mei mansiones multae sunt* (Joan. xiv. 2), unusquisque obtinebit mansionem secundum proprium laborem: ita prout quis plus

[1] A., *eaedem.* [2] A., *aeternas.*

laboraverit, digniorem; qui vero minus, inferiorem possidebit. Nullus tamen plus laborare poterit, quam cum divina gratia juverit. Nec aliam mansionem quis habiturus erit, quam eam ad quam ante mundi exordium praeordinatus fuit: quia *non volentis, neque currentis, sed Dei est miserentis* (Rom. ix. 46). Ita nullus reproborum quidquam plus facere praevalet, quam ei divina censura permittit; nec aliam poenam habebit, quam eum divinum judicium, ante mundi initium secundum suum meritum, habiturum praescivit; ut Deus, antequam bonum vel malum facerent, dixit: *Esau odio habui, Jacob autem dilexi* (Mal. i. 3).

D. Quomodo possunt dignosci?—*M.* Qui in bonis actibus usque in finem perseveraverint, vel qui mala faciens ea deserit et ad poenitentiam prosilit, et in hac usque in finem perduraverit, hic de praedestinatis erit. Qui autem in malis perdurat, vel bona agens haec relinquit, et mala perpetrat, et his usque in finem insistit, de reprobis existit. Sicut illi dicuntur rei, qui multa de Deo audierunt, et obsequi noluerunt, ita videntur innoxii, qui nunquam aliquid de Deo audierunt, et ideo non fecerunt. Homines sunt ita creati, ut naturaliter per dilectionem proximi serviant Creatori, secundum illud: *Quod tibi non vis fieri, alii ne feceris* (Tob. iv. 16). Nullus vult pati furtum, adulterium, homicidium; non faciat ulli. Cum hoc homines in proximo spernunt, Deo, qui est dilectio, contradicunt; quamvis nullus sit in orbe angulus ubi non sit notus Deus, cum mercatus gratia vel alterius rei, in illas et illas terras, ubi Deus colitur, mixtim homines eant, et quae ibi de Deo audierunt, domi referant, et ideo sunt inexcusabiles.

D. Possunt excusari qui Deum ignorant et bona, et ideo faciunt mala?— 36
M. 'Qui ignorat, ignorabitur.' Qui enim Deum in fide et opere, ut gentes, ignorat, hunc Deus ut hostem suum damnat. Qui autem Deum per fidem noverunt, sed voluntatem ejus simpliciter, ut rustici, ignorant, si damnantur, non graviter damnantur, ut dicitur: *Servus nesciens voluntatem Domini sui, et non faciens, vapulabit plagis paucis* (Luc. xii. 48). Qui autem per ingenium scire possunt, sed per malitiam scire dissimulant, ut clerici et monachi, durius punientur, ut dicitur: *Qui scit, et non facit, plagis vapulabit multis* (ibid. xlvii.). Qui vero bona audire nolunt, et quae debent facere discere contemnunt, duplici animadversioni subjacebunt. Primo, pro contumacia, quod scienter peccant; secundo, pro contemptu, quia bonum discere recusant, ut dicitur: *Revelabunt coeli iniquitatem illorum, et terra adversus eos consurget* (Job xx. 27) *in die furoris Domini, qui dixerunt Domino Deo: Recede a nobis, scientiam viarum tuarum nolumus* (ibid. xxi. 14).

. . . . . .

D. Sunt animae ab initio creatae aut creantur quotidie?—*M.* Deus omnia simul et semel per materiam fecit, ut dicitur: 'Qui fecit quae futura sunt;' postmodum autem universa per speciem distinxit. Ab initio igitur animae sunt creatae in invisibili materia; formantur autem quotidie per speciem, et mittuntur in corporum effigiem, ut dicitur: *Pater meus usque modo operatur, et ego operor* (Joan.

v. 17)[1]; et alibi: *Qui finxit singulatim corda eorum* (Psal. xxxii. 15), id est animas.

D. Cum Deus, summe bonus et summe sanctus, nonnisi bonas et sanctas animas creet, et ipsae animae propter obedientiam ejus corpora intrent, omni admiratione et omni stupore est admirandum cur eant in infernum, si illud corpusculum mox fuerit mortuum?—*M.* Deus, a quo omnis bonitas et omnis sanctitas est, non nisi bonas et sanctas creat animas, et ipsae naturaliter desiderant corpus intrare, ut nos naturaliter cupimus vivere; verumtamen cum intraverint illud immundum et pollutum vasculum, tanta aviditate illud amplectuntur, ut plus illud diligant quam Deum. Justum igitur est ut, cum ipsae sordidum vas, imo carcerem, quo includuntur, amori Dei praeponant, eas Deus a consortio suo excludat.

D. Sciunt animae aliquid in corporibus infantium?—*M.* Legitur de B. Jo-
37 hanne Baptista, quod anima ejus adhuc in matre senserit Christum adesse: unde patet animas quidem parvulorum scientia non carere, sed prae debilitate opus Dei non posse exercere.

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D. Cur vocas corpus immundum de homine christiano natum?—*M.* Quia de immundo semine concipitur, ut dicitur: *Quis potest facere mundum de immundo conceptum semine?* (Job xiv. 4) et alibi: *in iniquitatibus conceptus sum* (Psal. l. 7).

D. Cum homo totus in baptismate emundetur, et conjugium bonum praedicetur, quomodo semen ejus immundum dicitur?—*M.* Homo in baptismate interius et exterius sanctificatur; sed rursum semen ejus per carnis concupiscentiam coinquinatur.

D. Cum illa commixtio nequeat fieri absque delectatione carnali, et ille infans non possit repugnare parentibus, ut puta adhuc informatus, quomodo ipse est immundus, aut culpae aut poenae obnoxius?—*M.* Crimen hujus pollutionis propter fidem conjugii parentes deserit; ob injustitiam autem primae praevaricationis transfunditur, quasi haereditario jure, in generatione prolis; et ideo tenentur obnoxii culpae Adae, in quo omnes peccaverunt, et in quo omnes mortui sunt.

D. Si omnes in Adam mortui sunt, quomodo nascuntur vivi?—*M.* Sicut si quis ad aliquam fenestram se demonstret, et statim revertatur, sic homo nascens quasi se demonstrat in mundo, et mox in mortem revertitur.

D. Si peccata relaxantur in baptismo, cur baptizantur qui de eis nascuntur?—*M.* Si aliqua pasta veneno fuerit corrupta, omnes panes ex ea confecti sunt mortiferi: sic in Adam fuit massa corrupta, et ideo ex eo nati sunt omnes peccato corrupti; et idcirco morte digni, nisi fuerint in morte Redemptoris per baptismum vivificati. Sicut ergo parentes pro seipsis in baptismate sunt emundati, ita filios

[1] A. om. *et ego operor.*

oportet pro seipsis per mortem Christi in baptismo renovari, ut dicitur: *Omnes, qui in Adam moriuntur, in Christo vivificabuntur* (1 Cor. xv. 22).

D. Si praegnans mulier baptizatur, prodest infanti illa baptizatio, si in ea moritur?—*M.* Nihil. Nondum enim sicut Adam fuit natus; et ideo in Christo non judicatur renatus.

D. Cur non permittit Deus quosdam nasci ut baptizentur, aut natos prius subtrahit morti, quam regenerentur? —*M.* Judicia Dei abyssus multa, ideoque occulta, quamvis causa in his[1] eluceat, cum notum sit quod propter electos fiat: ut videlicet cum istos tam immeritos et pene sine peccato viderint in poena, et se post multa facinora tam indebitos in gloria, uberius jubilantes Deo grates referant, cujus gratia tam meritas poenas evaserunt.

D. Quam poenam habent parvuli sine baptismo mortui?—*M.* Tenebras 38
tantum.

D. Nocet aliquid infantibus, quod de illicito conjugio, scilicet de adulterio, vel cognatis, vel canonicis, vel monachis, vel sanctimonialibus vel caeteris incestis commixtionibus[2] nascuntur?—*M.* Nihil omnino, si fuerint baptisma consecuti; sicut nec tritico nocet, si furatum per furem fuerit seminatum.

D. Nocent peccata parentum filiis, vel filiorum parentibus?—*M.* Scriptum est: *Pater non portabit iniquitatem filii, nec filius portabit iniquitatem patris* (Ezech. xviii. 20). Si filii parentibus in malis non consenserint, aut parentes filios suos ab his prohibere non potuerint, nihil nocebunt peccata alterutrorum alterutris; sicut nec Josue nocuit quod pravum patrem habuit, et rursum non obfuit quod nequam filium genuit. Si autem parentes filiis, vel filii parentibus consensum praebuerint in peccatis, mali sunt cum ipsis, et jam non pro illorum, sed pro suis malis damnabuntur.

D. Est grave peccatum, ducere cognatam?—*M.* Secundum naturam, nullum; sed secundum statutum Ecclesiae, magnum.

D. Quomodo hoc probas?—*M.* Nullum fuit peccatum comedere pomum; sed contra praeceptum Dei comedere, fuit maximum.

D. Quare olim sancti patres duxerunt suas consanguineas?—*M.* Charitas apud illos non extendit se latius quam ad amicos, ut dicitur: *Diliges amicum, et odio habebis inimicum* (Matth. v. 43). Debuerunt ergo cognatorum filias accipere, quibus possent amorem impendere. Apud nos autem extendit se charitas etiam ad inimicos, ut dicitur: *Diligite inimicos vestros* (ibid. 44). Quia igitur ipse sanguis nos cogit cognatos diligere; statuit Ecclesia per Spiritum sanctum, alienorum filias ducere, ut uxor inter nos et extraneos sit dilectionis vinculum, quo charitas se dilatet per omne genus humanum.

D. Quomodo probas non esse peccatum cognatam ducere?—*M.* Licet duobus fratribus duas sorores ducere?

[1] A. om. *in his.*

[2] A. om. *vel caet. inc. comm.*

D. Licet.—*M.* Soror uxoris meae fit mea cognata per ejus sanguinem. Rursus meus frater cognatus efficitur uxoris meae per meum sanguinem. Si igitur secundum naturam est peccatum, cur ducit meus frater meam et suam cognatam? Igitur secundum naturam peccatum nullum est, sed secundum interdictum grave est piaculum.

D. Non possum intelligere quomodo sit illicitum commatres vel filiolas
39 ducere.—*M.* Hoc etiam, sicut superius dixi, secundum naturam non est peccatum, sed secundum sacramentum. Sicuti enim uxor tua est filii tui mater in generatione, sic illa, quae eum suscipit de fonte, fit ejus mater in spirituali regeneratione, et ita fit tua commater, soror uxoris tuae, et filiola fit soror filiae tuae. Similiter si tu alterius filiam levaveris, compater, id est frater sui patris eris, et non licet illi duas sorores, aut mulieri duos fratres accipere. Igitur per sacramentum tale conjugium est penitus illicitum.

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D. Anima mea, gratulare, quia omnia quae desiderasti contigit te audire. Eia nunc, nobilis doctor, pocula Spiritus sancti tibi abunde infusa conversis largiter eructa, et qui jam de praelatis dixisti, de reliquis Ecclesiae ministris quid sentias, insinua.—*M.* Primo igitur sacerdotes, si bene vixerint, exemplo sunt lux mundi; si recte docuerint, verbo sunt sal terrae. Reliqui vero Ecclesiae ministri sunt fenestrae in domo Domini, per quos lumen scientiae splendet his qui sunt in tenebris ignorantiae: quod si bene vixerint et non docuerint, sunt carbones ignis; qui ardent et non lucent. Si bene docuerint et male vixerint, sunt ardens candela, quae aliis lucet, et sibimet cera liquescente deficit, vel campana, de qua aliis dulcis sonus redditur, et ipsa assiduo pulsu atteritur. Si autem nec bene vivunt nec docent, sunt fumus qui ignem obfuscat, et aciem oculorum reverberat; de his dicitur: *Stellae non luxerunt* (Job xxv. 5); ideo de coelo occiderunt.

D. Quid dicis de mundi contemptoribus, scilicet monachis, vel aliis habitu religiosis?—*M.* Si propositum suum religiose vivendo impleverint, cum Domino judices erunt; sin autem, miserabiliores omnibus hominibus sunt, quia non habent nec saeculum, nec Deum; de his dicitur: *Descendant in infernum viventes* (Num. xvi. 30); quia scientes.

40 *D.* Quid sentis de militibus?—*M.* Pauci boni: de praeda enim vivunt, de rapina se vestiunt, inde possessiones emunt, et exinde beneficia redimunt; de his dicitur: *Defecerunt in vanitate dies eorum, et anni eorum cum festinatione*[1]; *ideo ira Dei ascendit super eos* (Psal. lxxvii. 33, 30).

D. Quam spem habent mercatores?—*M.* Parvam: nam fraudibus, perjuriis, lucris omne pene quod habent acquirunt.

D. Nonne sacra loca frequenter visitant, libenter Deo sacrificant, eleemosynas multas dant?—*M.* Haec omnia ideo faciunt, ut Deus eis res suas augeat, et habitas

[1] A. om. *et an. eorum cum fest.*

custodiat, et per haec recipiunt mercedem suam; de his dicitur: *Qui confidunt in multitudine divitiarum suarum* (Judith 9. 9), sicut oves in inferno deponentur, et mors depascet eos.

D. Quid sentis de variis artificibus?—*M.* Pene omnes pereunt; nam quidquid faciunt, cum maxima fraude agunt; de his dicitur: *Non sunt tenebrae, et non est umbra mortis, ut abscondantur ibi qui operantur iniquitatem* (Job xxxiv. 22).

D. Habent spem joculatores?—*M.* Nullam: tota namque intentione sunt ministi: Satanae, de his dicitur: *Deum non cognoverunt; ideo Deus sprevit eos, et Dominus subsannabit eos* (Psal. ii. 4), quia derisores deridentur.

D. Quid dicis de publice poenitentibus?—*M.* Noli dicere poenitentibus, sed Deum irridentibus: Deum etenim irrident, et seipsos decipiunt, qui laetantur cum malefecerint, et exsultant in rebus pessimis: cum homines occiderint, cantant; cum adulteraverint, exsultant; cum perjurant, aut sacrilegium perpetrant, cachinnant. In poenitentia constituti diversa fercula quaerunt, variis poculis inebriari gestiunt, et omnibus deliciis plus quam alii diffluunt; de his dicitur: *Dabit Dominus in carnes eorum vermes et ignem inexstinguibilem* (Judith xvi. 21).

D. Quid de fatuis dicis?—*M.* Inter pueros reputantur; melius enim facere nesciunt; et ideo salvantur.

D. Quid de agricolis dicis?—*M.* Ex magna parte salvantur, quia simpliciter vivunt, et populum Dei suo sudore pascunt, ut dicitur: *Labores manuum suarum* 41
qui manducant beati sunt (Psal. cxxvii. 2).

D. Quid de parvulis?—*M.* Quotquot non loquentes, ut sunt triennes, duntaxat baptisma consecuti, salvantur, ut dicitur: *Talium est enim regnum coelorum* (Matth. xix. 14). Qui vero quinquennes sunt, et supra, quidam pereunt, quidam salvantur.

D. Ut videtur, pauci sunt qui salvantur.—*M.* Arcta est via quae ducit ad vitam, et pauci sunt qui ambulant per eam. Tamen, ut columba grana pura eligit, ita Christus suos electos de his omnibus generibus latentes colligit; qui etiam quosdam de genere latronum assumit. Novit enim qui sunt ejus, pro quibus etiam sanguinem fudit.

D. Cum scriptum sit: *Christus pro impiis mortuus est* (Rom. v. 6), *et gratia Dei pro omnibus gustavit mortem* (Hebr. ii. 9), profuitne mors ejus impiis?—*M.* Christus pro solis electis mortuus est, qui tunc erant impii; quia in infidelitate positi: pro omnibus autem dicit, scilicet, de omnibus gentibus, et de omnibus linguis, et non solum illius temporis, sed pro omnibus futuris, et pro his qui erant in inferni claustris, ut dicitur: *Non sum missus nisi ad oves quae perierunt domus Israel* (Matth. xv. 24). Domus Israel est regnum coelorum, et est regnum Deum videntium. Oves quae perierunt sunt electi, quos venit Christus sua morte redimere, ut dicitur: *Animam meam pono pro ovibus meis* (Joan. x. 15); pro suis dixit, non pro

illis de quibus dixit: *Vos non estis de ovibus meis* (ibid. 26). Inde habes: *Pro eis rogo, non pro mundo* (ib. xvii. 9); et iterum: *Dilexisti eos ante constitutionem mundi* (ibid. 24); de his dicitur: *Hic est sanguis qui pro vobis et pro multis effundetur* (Marc. xiv. 24). Non dicit, *pro omnibus*. Nihil enim contulit reprobis nisi justam damnationem mors Christi, et tali modo etiam pro ipsis mortuus est. Omnes enim iniqui ab initio mundi consenserunt in necem Christi, unde dicitur: *Venient haec omnia super generationem istam* (Matth. xxiii. 36), scilicet malorum.

D. Cum Christus sit ipsa misericordia, et *miserationes ejus super omnia opera ejus* (Psal. clxiv. 9), qui non venit vocare justos, sed peccatores ad poenitentiam,
42 cur non est misertus eorum?—*M.* Christus est super eos misericors, qui se cognoscunt miseros; impii autem putant se justos, ideo non vocat eos Dominus, ut dicitur: *Non miserearis omnibus qui operantur iniquitatem* (Psal. lviii. 6). Et cum ipse sit ipsa justitia, si super membra diaboli flecteretur misericordia, esset injustus. Ergo justis est misericordia, impiis vero justitia. Porro: *miserationes ejus super omnia opera ejus* (Psal. cxliv. 9), quia *solem suum oriri facit super bonos et malos* (Matth. v. 45), et pluit super eos, et pascit eos.

D. Possunt aliquibus signis internosci boni et mali?—*M.* Possunt. Justi namque sibi bene conscii, et de futura spe certi, sunt vultu hilares; oculi eorum quadam gratia micantes, in incessu modesti, de abundantia cordis dulces in verbis. Mali autem de prava conscientia et cordis amaritudine sunt vultu nebuloso, et verbis et factis instabiles; risu immoderati, tristitia mordaces, in ingressu intemperati, scilicet modo tardi, modo festini; venenum quod in corde gerunt, nunc amaris, nunc impuris dictis fundunt.

D. Si in morte Christi peccata sunt remissa, cur baptizamur?—*M.* Peccata per mortem Christi relaxantur, si in fide mortis Christi baptizantur.

D. Quot modis relaxantur peccata?—*M.* Septem.

D. Quibus?—*M.* Primo, per baptismum; secundo, per martyrium; tertio, per confessionem et poenitentiam, ut dicitur: *Confitebor injustitiam meam Domino, et tu remisisti iniquitatem meam* (Psal. xxxi. 5); quarto, per lacrymas, ut dicitur: *Beati qui lugent, quoniam ipsi consolabuntur* (Matth. v. 5); quinto, per eleemosynam, ut dicitur: *Sicut aqua exstinguit ignem, ita eleemosyna exstinguit peccatum* (Eccli. iii. 33); sexto, per indulgentiam in nos peccantibus, ut dicitur: *Si dimiseritis hominibus, et Pater meus dimittet vobis* (Matth. vi. 14); septimo, per charitatis opera, ut dicitur: *Charitas operit multitudinem peccatorum* (1 Petr. iv. 8).

43 *D.* Quid valet confessio?—*M.* Quantum baptismus; sicut enim in baptismo originalia, ita in confessione remittuntur peccata actualia.

D. Et etiam judicium?—*M.* Duo sunt judicia Dei: unum hic per confessionem; aliud in ultimo die per examinationem; in quo ipse Deus judex erit diabolus accusator, homo reus. In isto vero sacerdos, Christi vicarius, judex; homo et accusator et reus: poenitentia est sententia. Qui hic judicatur, non ibi

accusatur, ut dicitur: *Non judicat Deus bis in idipsum* (Nahum i. 9 juxta LXX); et alibi: *Si nos judicaremus, non utique judicaremur* (1 Cor. xi. 31).

D. Valet eleemosyna vel poenitentia, si non deserantur peccata?—*M.* Sicut omnia medicamenta non valent ad sanandum vulnus, quamdiu ferrum fuerit infixum, nisi ferrum extrahatur: ita omnia benefacta non proderunt, nisi peccatum relinquatur, ut dicitur: *Qui facit peccatum, servus est peccati* (Joan. viii. 34); et nemo potest alienum servum facere liberum.

D. Proderunt benefacta malis?—*M.* Pro omnibus bonis quae fecerunt, recipient homines retributionem, sive in hac vita, sive in futura. In hac vita, ut dicitur de divite: *Recepisiti bona in vita tua* (Luc. xvi. 25). In futura vero, ut dicitur: *Centuplum accipietis* (Matth. xix. 29). Ita e contra de omnibus malis quae fecerit homo punietur, aut in hoc saeculo, aut in futuro, ut dicitur:

Ante Dei vultum nihil unquam transit inultum.

Igitur aut ipse homo punit poenitendo, aut Deus vindicat puniendo.

D. Cur concessit Deus Judaeis legalia sacrificia, cum non auferrent peccata?—*M.* Ne idolis immolarent, quem ritum in Aegypto positi didicerant. Ideo etiam tanto tempore circumduxit eos per eremum, ut hunc morem obliviscerentur; et propter aliud: sicut Judaicus populus erat in figura, imo umbra Christiani populi; ita in eodem debuit praecedere umbra veri sacrificii, ut in paschali agno, vel rufa vitula, vel hirco. Postquam autem Christus veritas venit dare benedictionem, qui legem dederat, umbraticis hostiis finem imposuit; et singulare sacrificium, quod aufert 44
peccata, seipsum offerens instituit.

D. Cum homines non colerent nisi unum Deum ab initio, unde coepit idolorum culturae superstitio?—*M.* Apud Babel turris gigantum exorta legitur, cujus altitudo sexaginta quatuor stadiorum fuisse fertur; in qua primus rex hujus mundi, Nemroth, et postea Ninus, regnavit; qui Belo patri suo imaginem faciens, cunctos sibi subjugatos eam adorare imperavit, quem post alii imitati charis suis, aut praepotentibus regibus, mortuis idola fecerunt, quae vulgus colere compulerunt; ut Cretenses suo regi Jovi, et Athenienses Cecropi, Latini Jano, Romani Romulo; unde dicitur:

Primus in orbe Deos fecit timor.
(PETRON., *Fragm.*)

Daemones vero formulas intrabant, et populum per responsa seducentes ludificabant.

D. Ubi fuit Babel?—*M.* In loco in quo nunc est magna Babylonia, quam de latere et bitumine construxit Semiramis regina, ut lateres igni, bitumen aquae resisterent. Cujus longitudinem et latitudinem per sexaginta milliaria extendisse dicitur, muri vero latitudinem quinquaginta cubitorum, altitudinem ducentorum cubitorum extruxisse fertur. In hac civitate idololatria coepisse perhibetur. In hac

etiam, Antichristus nasciturus fertur, ut dicitur: 'De Babylone coluber exibit, qui totum mundum devorabit.'

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D. Prodest Hierosolymam petere, aut alia loca sacra invisere?—*M.* Melius est pecuniam, cum qua ituri sunt, in pauperes expendere. Si qui autem amore Christi accensi, vel suorum peccatorum facta confessione, et pecunia de propria haereditate vel proprio sudore acquisita ierint, et se in itinere apud congregationes sanctorum orationibus commendaverint, de rebus suis ipsis vel aliis pauperibus impertierint, laudandi sunt quia et Helena et Eudoxia laudantur, quae haec fecerunt. Si qui vero propter curiositatem vel laudem humanam ad sacra loca discurrunt, hoc in mercede accipiunt, quod amoena loca, aut decora aedificia viderint, vel laudem quam amaverunt audierint. Si qui autem pecunia per lucrum, aut per fraudem, aut per rapinam, aut per oppressionem coacervata perrexerint, ita
45 Deo vel sanctis erunt accepti, sicut is qui filium coram patre suo immolat, et sic cruentis manibus ad illum venit.

D. Cur Deus non concessit homini ut sumpto cibo saltem per septimanam posset carere illo?—*M.* Fames est una de poenis peccati. Homo sic creatus erat, ut, si vellet, sine labore viveret beatus. Postquam autem cecidit, non nisi per laborem redire potuit. Qui si famem, vel frigus, vel caetera incommoda non sustineret, laborare nollet; et sic semper extorris a regno maneret. Indidit ergo ei famem Deus, ut hac necessitate coactus laboret, et etiam hac occasione redire queat. Et hoc tantum de electis accipe, nam reprobis omnia ad poenam faciunt.

D. Est homini terminus vitae praestitutus; et si potest hunc excedere vivendo, vel praevenire moriendo?—*M.* Unicuique statutum est a Deo quamdiu vivere debeat in hoc saeculo: ultra quem terminum homo non potest vivere, vel unum momentum, ut dicitur: *Constituisti terminos ejus, qui praeteriri non poterunt* (Job xiv. 5). Potest autem multis modis antevenire, sive in arma vel in bestias ruendo, seu veneno vel laqueo vitam extorquendo, aut flammis vel undis insiliendo, sicut mercenarius pravis moribus potest efficere ut non solum mercede privetur, verum etiam ante conditum tempus expellatur.

D. Proba.—*M.* Deus eduxit filios Israel de Aegypto, ut daret eis terram repromissionis, quam propter peccata non sunt adepti; sed antequam illuc venirent, sunt in deserto prostrati.

D. Peccat judex, si reos punit?—*M.* Imo peccat, si non punit: vindex est enim irae Dei in hoc ipsum constitutus.

D. Peccant ministri, qui a judicibus jussi damnatis mortis supplicium inferunt?—*M.* Minime; sed potius lavant manus suas in sanguine peccatoris.

D. Qui in criminibus fuerunt deprehensi, et a judicibus ad equuleum vel ad aliud supplicium damnati, et in ipso mortis articulo poenituerint, est spes aliqua

de eis?—*M.* Magna: Quidam enim per illud supplicium purgantur, et ut latro in cruce salvantur; quidam orationibus sanctorum de poenis liberantur.

D. Quae causa est quod pueri melius quaeque possunt discere, quam senes? —*M.* Quia anima adhuc in ipsis est nova, et ad universa curiosa. In senibus 46
vero quotidiano usu, vel visu, vel auditu, est sensus obtusus, et per multas cogitationes attenuatus.

D. Quo venit arca Testamenti?—*M.* Imminente Hierusalem excidio a Babyloniis, Hieremias ex praecepto Domini condidit eam in sepulcro Moysis cum aliis prophetis; haec tempore novissimo ab Elia et Enoch proferetur, revelante Domino.

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D. Intellexerunt prophetae quae scripserunt?—*M.* Intellexerunt.

D. Quare tunc ita obscure et non manifeste scripta sua ediderunt?—*M.* Non debuerunt: caementarii namque est construere, pictoris vero pingere. Patriarchae itaque quasi designatum Ecclesiae locum figuris foderunt; prophetae fundamenta ejus scriptis suis posuerunt; apostoli praedicationibus parietes exstruxerunt; illorum autem sequaces expositionibus depinxerunt. Sed sacra Scriptura non est nisi filiis Dei scripta, quibus mater Ecclesia per clavem David aperit omnia clausa. Non filii autem tantum foris vident, et non intelligent, quia nec amant, nec credunt.

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D. Habent homines custodes angelos?—*M.* Unicuique genti, unicuique civitati praesunt Angeli, qui jura, leges, mores juste dispensant et ordinant. Unaquaeque etiam anima, dum in corpus mittitur, angelo committitur, qui eam semper ad bonum incitet, et omnia opera ejus Deo et angelis in coelis referat.

D. Cum Deus omnia sciat, et sancti angeli in eo cuncta cernant, quid potest eis referri quod nesciant?—*M.* Angelos actus nostros Deo et angelis narrare, non est aliud quam de nostro provectu in Deo congratulari, ut dicitur: *Gaudium erit angelis Dei super uno peccatore poenitentiam agente* (Luc. xv. 10); sicut e contra illorum contristari, est de nostris male gestis indignari.

D. Sunt jugiter angeli in terra cum his quos custodiunt?—*M.* Cum opus fuerit, in auxilium veniunt, maxime cum precibus fuerint invitati: non est enim 47
mora veniendi, cum in momento de coelo ad terras, et iterum ad coelum relabi possint. Qui cum ad nos descendunt, gloria intima non fraudantur, quia semper vident faciem Patris, quocunque mittantur.

D. Qualiter apparent angeli hominibus?—*M.* In forma hominis: homo etenim, cum sit corporeus, non potest videre spiritus; propter quod assumunt de aere corpus, quod homo videre et audire possit: Ipsum autem corpus visibile magis est quam palpabile; non tamen omnibus visibile, nisi his solummodo quibus se volunt demonstrare.

D. Sunt daemones hominibus insidiantes?—*M.* Unicuique vitio praesunt daemones, qui sub se habent innumerabiles, qui animas jugiter ad vitia illiciunt, et mala hominum suo principi cum magno cachinno referunt. Si quis tamen illorum ab aliquo justorum pugnans vincitur, mox ab angelo custode ejus in abyssum retruditur, nec amplius cum aliquo justorum congredi permittitur, quamvis alius a principe daemonum in locum ejus surrogetur. Sicut enim a diabolo homo victus mox de paradiso est ejectus; ita cum quis daemonum a sanctis superatur, confestim confusus in tartara damnatur: hi saepius corpus de crasso aere sumunt palpabile, quo magis possint fallere.

D. Possunt daemones obsidere quos volunt?—*M.* Gregem porcorum intrare non potuerunt nisi permissi, quanto minus homines? Aliquando corpus viri sancti obsident, illi ad coronam, sibi ad poenam; malorum autem animas semper obsident, interdum etiam corpora vexant. Corpus autem hominis in baptismate ut templum Spiritui sancto oleo et chrismate dedicatur, ut dicitur: *Templum Dei sanctum est, quod estis vos* (1 Cor. iii. 17). Igitur hoc templum semper aut Spiritus sanctus, aut immundus spiritus inhabitat.

D. Quid valet unctio olei infirmis?—*M.* Peccata confessa, et non iterata, vel quotidiana per hanc unctionem relaxantur, ut dicitur: *Et si in peccatis est, dimittentur ei* (Jacob. v. 15). Si de peccatis poenitentiam non egerit, ista unctio non solum ei nihil prodest, sed et multum obest.

D. Prodest poenitentia in extremis?—*M.* Qui peccata sua usque ad mortem poenitere differunt, non ipsi peccata, sed peccata eos deserunt; quia eos diutius
48 servos habere nolunt: qui tamen ex corde poenitent, etiam in ipsa morte misericordiam invenient, sicut latro in ipso mortis exitu, ut dicitur: *Quacunque hora ingemueris, salvus eris* (Ezech. xxxiii. 12).

D. Unde mors dicitur?—*M.* Ab amaritudine, vel a morsu pomi vetiti, unde mors est orta. Sunt autem tres mortes, scilicet immatura, ut in infantibus; acerba, ut in juvenibus; naturalis, ut in senibus.

D. Cum peccata in baptismate dimittantur, et cum mors sit poena peccati, cur permittitur post baptisma etiam electis dominari?—*M.* Ut possint pro Christo pati, et magis coronari. Est et aliud. Si immortalitas corporum in baptismate daretur, non pro Deo, sed pro hac immortalitate ad baptisma ab omnibus festinaretur; et sic nullus ad regnum reverteretur. Peccatum ergo Deus in baptismo dimisit, poenas autem peccati non remisit, ut justi per fidem ambulent, et per operationem se exerceant, donec mors a vita absorbeatur.

D. Dimittuntur reprobis peccata in baptismate?—*M.* Dimittuntur; sed cum ipsi post in eadem peccata relabuntur, quae dimissa erant, etiam in eos relabuntur et[1] revolventur, ut dicitur: *Omne debitum dimisi tibi* (Matt. xviii. 32), et mox subditur: *Tradidit eum tortoribus, donec redderet universum debitum* (ibid. 34).

[1] A. om. *rel. et.*

D. Cur permittit eos Deus ad baptisma vel ad alia sacramenta accedere, cum eos sciat ab his deficere?—*M.* Propter electos, ut dictum est, ut trahant eos exemplo.

D. Quae est blasphemia Spiritus sancti, quae non remittetur neque in hoc saeculo neque in futuro?—*M.* Impoenitentia et diffidentia in Spiritu sancto non datur remissio peccatorum: qui igitur de gratia Spiritus sancti diffidit et non poenitet, hic blasphemat in Spiritum sanctum; et hoc est irremissibile peccatum.

D. Nocet bonis si occidantur, vel subita morte rapiantur?—*M.* Nihil penitus. Non enim subita morte moriuntur, qui se semper cogitant morituros. Sive ergo ferro immolentur, sive a bestiis dilacerentur, aut flammis vel undis immergantur, aut suspendantur, vel in rota frangantur, vel quolibet infortunio moriantur; semper pretiosa est in conspectu Domini mors sanctorum ejus, ut dicitur: 'Quacunque morte justus moriatur, justitia ejus non auferetur ab eo.' Et talis mors non obest, imo multum eis prodest; quia si quid peccati contraxerunt per humanam fragili- 49
tatem, relaxatur per mortis acerbitatem.

D. Prodest malis, si diu decumbant in lectis antequam moriantur?—*M.* Nihil. Quacunque enim morte moriantur, mala et subita morte moriuntur, qui in Domino non moriuntur, et qui nunquam cogitaverunt se morituros; et ideo semper mors peccatorum est pessima.

D. Obest justis aliquid si in coemeterio Ecclesiae non sepeliantur?—*M.* Nihil prorsus. Totus enim mundus est templum Dei, quod dedicatum est sanguine Christi; et sive in campo, sive in sylva, vel in palude, vel in quovis loco sepeliantur, vel projiciantur, vel a bestiis vel a belluis devorentur, semper in gremio Ecclesiae confoventur, quae per latitudinem terrae diffunditur.

D. Confert justis aliquid, quod in sacratis locis tumulantur?—*M.* Per quosdam justos loca sacrantur, in quibus tumulantur. Qui autem in poenis sunt, in eo prodest quod eorum corpora in sacris locis sepeliantur, quod eorum precibus adjuvantur quibus per sepulturam sociantur. Et in hoc etiam prodest, quod cum amici illorum ibi conveniunt, de monumentis admoniti preces pro eis Domino fundunt.

D. Prodest malis, si in loco sacro sepeliantur?—*M.* Imo obest multum, si eis per sepulturam junguntur, a quibus per meritum longe disjunguntur: unde et multi leguntur saepe per daemones effossi, et a sacris locis longius projecti.

D. Longe te faciat Deus, bone Doctor, a malis, et

Civibus aethereis societ te Christus in astris.

Amen.

LIBER TERTIUS.

D. Jam innumeris hydrae capitibus praecisis, aliis atque aliis renascentibus pro eis, eia, lux Ecclesiae, arripe gladium tuae nobilis linguae, et sylvam quaestionum, in qua erro, succide, ut liceat mihi errabundo per te ad campum scientiae exire; et qualiter circa morientes agatur evolve.—*M.* Sicut sponsus cum multi-
50 tudine militum ad suscipiendam sponsam venit, et eam cum cantu gaudens adducit: ita cum justus in extremis agit, angelus sui custos cum multitudine angelorum venit, et animam ejus sponsam Christi de carcere corporis tollit, et cum maximo dulcissimae melodiae cantu, et immenso lumine, ac suavissimo odore, ad coeleste perducit palatium, in spiritualem paradisum.

D. Est hic paradisus locus corporeus, vel ubi?—*M.* Non est locus corporalis, quia spiritus non habitant in locis corporalibus, sed est spiritualis mansio beatorum, quam aeterna sapientia perfecit ab initio, et est in intellectuali coelo; ubi ipsa Divinitas, qualis est, ab eis facie ad faciem contuetur.

D. Perducuntur illuc omnes animae justorum?—*M.* Perfectorum animae, cum a corpore eximuntur, mox illuc inducuntur.

D. Qui sunt perfecti?—*M.* Quibus praecepta non sufficiunt, sed plus quam praeceptum est faciunt, ut martyres, monachi, virgines; martyrium etenim, virginitas, et saeculi abrenuntiatio non sunt praecepta, sed divina consilia: ideo qui haec faciunt, regnum coelorum quasi haereditario jure possidebunt, ut dicitur: *Centuplum accipietis, et vitam aeternam possidebitis* (Matth. xix. 29). Et alibi: *Cum dederit dilectis suis somnum, ecce haereditas Domini* (Psal. cxxvi. 3). Justi autem quibusdam mansionibus adhuc differunt[1], ut de his dicitur: Ut illis proficiat ad honorem, nobis vero ad salutem.

D. Qui sunt justi[2]?—*M.* Qui praecepta Domini implent sine querela, hi a corporibus exuti in terrenum paradisum, vel potius in aliquod spirituale gaudium, ab angelis perducuntur; cum spiritus in locis corporalibus non habitare credantur. Est quidam ordo justorum qui imperfecti dicuntur, qui tamen omnes in libro Dei scribuntur, ut sint conjugati, qui mortui pro meritis in amoenissimis habitaculis recipientur. Ex his multi ante diem judicii precibus sanctorum et eleemosynis viventium in majorem gloriam assumentur, ut omnes post judicium angelis
51 consocientur. Sunt quidam de electis, quibus multum deest de perfectione, qui crimina sua differunt poenitere; hi, sicut peccans filius servo traditur ad vapulandum, ita a sanctis angelis permittuntur daemonibus ad purgandum; qui tamen eis nocere non poterunt plus quam ipsi promeruerunt, aut quam sancti angeli permittunt.

[1] P., *differuntur.*

[2] So in Laud. 237. Migne has 'isti.'

D. Scis per quod hi liberentur?—*M.* Missae, eleemosynae, orationes, aliique pii labores his prosunt; maxime si ipsi viventes haec pro aliis fecerunt. Et quidam ex his septimo die, alii trigesimo, alii anniversario liberantur: quidam vero post multum tempus. Tamen post judicium omnes, ut dictum est, angelis coaequabuntur.

D. Cur magis aguntur hi dies?—*M.* Tria et quatuor sunt septem: per tria, fides Trinitatis; per quatuor, homo qui constat ex quatuor elementis, intelligitur. Anima etiam habet tres vires, quae sunt rationalis, irascibilis, concupiscibilis; et omne tempus septem diebus volvitur. Agitur itaque septimus dies, ut quidquid anima in tribus viribus suis per quatuor qualitates corporis, per septem dies hujus temporis peccavit contra septiformem Spiritum, quem in baptismo suscepit, in fide Trinitatis relaxetur. Triginta per tria et decem surgunt; per tria, nova lex propter fidem Trinitatis, per decem, vetus lex propter Decalogum intelligitur. Triginta etiam diebus omnis mensis labitur. Agitur itaque trigesimus dies, ut quidquid homo in mensibus in nova vel in veteri lege deliquit, deleatur. Annus est Christus, ut dicitur: *Annus acceptabilis Domino* (Isa. lviii. 5). Menses sunt duodecim apostoli, ut dicitur: *Benedices coronae anni benignitatis tuae* (Psal. lxiv. 12). Solis cursus per annum, reditus lunae post mensem. Agitur igitur anniversarius dies, ut quidquid contra solem justitiae Christum, et lunam ejus Ecclesiam, et doctrinam apostolorum, qui sunt menses boni anni, egit, remittatur.

D. Quid prodest[1] purgatorius ignis?—*M.* Quibusdam est purgatio in ista 52
vita cruciatus corporis quos mali eis aliquando inferunt; aliquibus afflictiones carnis, quas sibi per jejunia, per vigilias, per alios labores ipsi ingerunt; quibusdam vero charorum vel rerum amissio; quibusdam dolores, vel aegritudo; aliquibus victus vel vestitus egestas; quibusdam ipsius mortis acerbitas. Post mortem vero purgatio erit aut nimius calor ignis, aut magnus rigor frigoris, aut aliud quodlibet genus poenarum; de quibus tamen minimum majus est quam maximum quod in hac vita excogitari potest. Dum ibi sunt positi, interdum apparent eis angeli, vel alii sancti, in quorum honore aliquid egerunt in hac vita; et aut auram, aut suavem odorem, aut aliquod solamen eis impendunt, usque dum liberati introibunt in illam aulam quae non recipit ullam maculam.

D. Quali forma sunt ibi positi?—*M.* In forma corporum quam hic gesserunt. Dicitur et de daemonibus, quod eis corpora de aere dentur, in quibus crucientur.

D. Cum corpus sit insensibile, et per se nihil possit operari, nisi quod anima per illud operatur, quasi per instrumentum, qua ratione damnatur?—*M.* Cum homines inimicum suum obsident, prius aedificia sua destruunt, vel incendunt: post ipsum excruciatum interimunt, ut et de amissis rebus doleat in animo, et de illatis vulneribus in corporis exitio. Corpus est animae vestimentum, vel habitaculum: quod quia contempto Creatore anima dilexit, destruitur, et cum ea com-

[1] A., *est.*

buritur, ut et de sui habitaculi vel vestimenti incendio crucietur. Est et animae instrumentum, non quale est tubicini tuba, vel carpentario ascia; sed ita ei coadunitur, ut quidquid egerit anima, corpus etiam fecisse dicatur, et ideo juste cum ea damnatur.

D. Quot animae pervenient ad coelum?—*M.* Quot angeli ibi permanserunt: quae singulae singulis ordinibus angelorum associabuntur, prout in meritis a Deo discernuntur.

D. Satis mihi fecisti de his: nunc dic qualiter agatur circa malorum exitum.—*M.* Cum mali in extremis sunt, daemones maximo strepitu conglobati veniunt aspectu horribiles, gestibus terribiles, qui animam cum pervalido tormento de corpore excutiunt, et crudeliter ad inferni claustra pertrahunt.

D. Quid est infernus; vel ubi?—*M.* Duo sunt inferni: superior, et inferior.
53 Superior, infima pars hujus mundi, quae plena est poenis; nam hic exundat nimius aestus, magnum frigus, fames, sitis, varii dolores corporis; et verbera animi, ut timor et verecundia. De hoc dicitur: *Educ de carcere,* hoc est, de inferno *animam meam* (Psal. cxli. 8), id est vitam meam. Inferior vero est locus spiritualis, ubi ignis inexstinguibilis, de quo dicitur: *Eruisti animam meam de inferno inferiori* (ibid. lxxxv. 13). Qui sub terra dicitur esse, ut sicut corpora peccantium terra cooperiuntur, ita animae peccantium sub terra in inferno sepeliantur; ut de divite dicitur: *Sepultus est in inferno* (Luc. xvi. 22). In quo novem species poenae esse leguntur.

D. Quae sunt illae?—*M.* Prima ignis, qui sic semel accensus est, ut si totum mare influeret, non exstingueretur. Cujus ardor sic istum materialem vincit ignem, ut iste pictum ignem; ardet, et non lucet. Secunda poena est intolerabile frigus, de quo dicitur: Si igneus mons immitteretur, in glaciem verteretur. De his duabus dicitur: *Illic erit fletus et stridor dentium* (Matth. xxiv. 51), quia fumus excitat fletum oculorum, frigus stridorem dentium. Tertia, vermes immortales, vel serpentes et dracones visu et sibilo horribiles, qui ut pisces in aqua, ita vivunt in flamma. Quarta, fetor intolerabilis. Quinta, flagra caedentium, ut mallei ferrum percutientium. Sexta, tenebrae palpabiles, ut dicitur: *Terra tenebrarum, ubi nullus ordo, sed sempiternus horror inhabitat* (Job x. 22). Septima, confusio peccatorum, quia omnia peccata ibi patent omnibus, et se abscondere non valent. Octava, horribilis visio daemonum et draconum quos igne scintillante vident, et
54 miserabilis clamor flentium et insultantium. Nona, sunt ignea vincula, quibus in singulis membris constringuntur.

D. Quare tot miserias patiuntur?—*M.* Quia consortium novem ordinum angelorum neglexerunt, juste novem tormentis addicti moerebunt. Et quia in igne concupiscentiarum hic exarserunt, juste ibi in igne ardebunt. Quia vero frigore malitiae hic riguerunt, juste ibi poenali frigore stridebunt. Dicuntur namque exterius igne candere, ut ferrum in fornace; interius frigere, ut glacies in

hieme, ut dicitur: *Transibunt ab aquis nivium, ad calorem nimium* (Job xxiv. 19). Et quia invidia et odium hic eos ut vermes corroserunt, merito eos ibi vermes mordebunt. Qui autem hic fetore luxuriae dulciter delectabantur, juste ibi fetore putrido atrociter cruciantur. Et quia hic disciplinam recipere noluerunt, et cum hominibus flagellari non meruerunt; ibi ideo sine cessatione loris tunduntur, ut dicitur: 'Sunt parata judicia blasphematoribus, et percutientes mallei stultorum corporibus.' Quia tenebras vitiorum hic amaverunt, et ad lucem Christum venire noluerunt, ideo horridis tenebris ibi obscurabuntur, ut dicitur: 'In aeternum non videbunt lucem.' Et quia hic peccata confiteri despexerunt, quae facere non erubuerunt; ideo omnibus ibi nudi et aperti perpetuo confundentur. Quia hic bona videre et audire dedignabantur; juste ibi terribili visu et miserabili auditu replebuntur. Et quia hic per singula vitia deflui erant, juste ibi erunt per singula membra catenis constricti. Optabunt mori, et mors fugiet ab eis.

D. Qualiter sunt ibi positi?—*M.* Capita sunt eis deorsum mersa, dorsa ad invicem versa; pedes sursum erecti, et in poenas undique distenti.

D. Heu quid unquam natus est homo, qui tali plectetur supplicio?—*M.* Quid fles? quid lacrymis fluis? Diabolus tantum et sua membra ista patientur. 55

D. Qui sunt membra diaboli?—*M.* Superbi, invidi, fraudulenti, infidi, gulosi, ebriosi, luxuriosi, homicidae, fures, crudeles, praedones, latrones, immundi, avari, adulteri, fornicatores, mendaces, perjuri, blasphemi, malefici, detractores, discordes. Qui in his fuerint inventi, in praedicta supplicia ibunt nunquam redituri.

D. Heu! videbunt eos justi?—*M.* Justi videbunt malos in poenis, ut magis gaudeant quod has evaserint poenas: mali etiam ante judicium videbunt bonos in gloria, ut magis doleant quod hanc neglexerunt; post judicium autem boni videbunt semper malos in poenis; mali vero nunquam amplius videbunt bonos.

D. Non dolebunt justi cum eos viderint ita torqueri?—*M.* Non: licet pater videat filium, aut filius patrem in poena; aut filia matrem, aut mater filiam ibi conspiciat, aut vir uxorem, aut uxor virum; non solum non dolent, sed ita est eis delectabile hoc videre, sicut nobis cum videmus pisces in gurgite ludere, ut dicitur: *Laetabitur justus, cum viderit vindictam peccatorum* (Psal. lvii. 11).

D. Non orant justi pro eis?—*M.* Contra Deum sentirent, si pro damnatis orarent: ita enim Deo uniti sunt, quod eis judicia Dei per omnia placebunt; ideo et in eis gaudebunt.

D. In quo inferno erant justi ante adventum Christi?—*M.* In superiori, in quodam loco juncto inferiori, in quo poterant alterutrum conspicere. Qui erant ibi, quamvis carerent supplicio, videbantur sibi esse quodammodo in inferno, cum essent separati a regno. Illis autem qui erant in inferiori inferno, videbatur quod illi qui erant in illo inferno juncto inferiori, erant in refrigerio paradisi; unde et dives rogabat a Lazaro guttam super se stillari.

D. Quam poenam habebant ibi?—*M.* Quasdam tenebras tantum, unde et

dicitur: *Habitantibus in regione umbrae mortis lux orta est eis* (Isa. ix. 2). Quidam
56 ex eis erant in quibusdam poenis. Venit ergo Dominus ad infernum superiorem, nascendo, ut liberaret oppressos a diabolo; descendit ad infernum inferiorem moriendo, ut redimeret captivos a tyranno, ut dicitur: *Dices his qui vincti sunt, Exite, et his qui in tenebris sunt, Revelamini* (Isa. xlix. 9). Vinctos vocat qui erant in poenis: alios vero in tenebris: quos omnes absolvit, et in gloriam duxit rex gloriae.

D. Cognoscunt se justi et boni in gloria?—*M.* Animae justorum omnes justos cognoscunt et nomine et genere, et merita ipsorum, quasi semper cum eis fuissent. Malos omnes etiam in tantum cognoscunt, ut propter quod meritum unusquisque ibi sit, sciant. Mali quoque malos cognoscunt, et bonos quos vident, in tantum ut etiam nomina illorum sciant; ut dives nomina Abrahae et Lazari cognovit.

D. Orant animae pro charis suis?—*M.* Justi orant pro his quos in Domino amaverunt, vel pro his qui eos invocant, ut a malo serventur et a mundi tentamentis liberentur; et si in errore sunt, ut corrigantur, et eis celerius associentur.

D. Qualiter orant Deum?—*M.* Desiderium illorum est oratio eorum. Quidquid enim desiderant, sine dilatione percipient. Illorum etiam orare, est cruciatus corporis vel bene gesta pro Christo, Deo repraesentare. Non tamen aliquid orant, nisi quod ipse Deus disposuit facere: alioquin incassum orarent.

D. Habent plenum gaudium Sancti?—*M.* Nequaquam. Sicut enim vocati ad convivium venientes de sua vocatione et susceptione sunt laeti, de absentibus amicis solliciti, donec simul conveniant omnes: ita animae justorum de sua nunc quidem gloria laetantur, de absentia autem nostra sollicitantur. Cum autem corpora sua receperint, et omnes in unum convenerint, tunc plenum gaudium habebunt.

D. Quae est domus Patris, et multae mansiones?—*M.* Domus Patris est
57 visio omnipotentis Dei, in qua justi, ut in Domino gloriantur. Mansiones diversae sunt pro meritis remunerationes.

D. Sciunt animae quae hic geruntur?—*M.* Animae justorum sciunt omnia quae hic aguntur; quae autem in poenis sunt, nesciunt nisi quae eis angeli vel sancti referunt. Quae vero in inferno sunt, non plus norunt quid hic agatur, quam vivi sciunt quid ibi geratur. Ut tamen olim prophetae quaedam sciverunt, quae alii ignoraverunt, non tamen omnia; ita quaedam animae inter malos quaedam sciunt, quae aliae nesciunt, quamvis non omnia. Itaque omnia quae sciunt, vel eis divinitus revelantur, vel eis a morientibus et illuc venientibus nuntiantur.

D. Possunt animae apparere quando volunt, vel quibus volunt?—*M.* Animae sanctorum apparent quando volunt, et quibus volunt, sive vigilantibus, sive dormientibus. Quae autem in poenis sunt, non apparent, nisi ab angelis permit-

tantur, et ut pro liberatione sua rogent, aut liberatae gaudium suum amicis suis nuntient. Quae autem in inferno sunt, nulli apparere possunt: si autem aliquando videntur apparere, sive in somnis, sive vigilantibus, non illae sunt, sed daemones in illarum specie, qui etiam in angelos lucis se transfigurant, ut decipiant. Si autem veraciter contigerit, pro alicujus sancti merito fit: ut cum S. Martino anima latronis apparuit, ubi altare destruxit; aut pro admonitione, ut anima Benedicti papae in monasterio apparuit, cujus caput et cauda asinus, medietas ursus fuit, quae se die noctuque per aspera et ignea loca trahi, et post judicium deglutiendam asseruit olla gehennali.

D. In qua forma apparent?—*M.* In humano corpore assumpto de aere.

D. Unde veniunt somnia?—*M.* Aliquando a Deo, cum aliquid futuri revelatur; sicut Joseph per stellas et manipulos quod fratribus suis praeferretur. Aut aliquid necessarium admonetur, ut alio Joseph, ut fugeret in Aegyptum. Aliquando a diabolo, cum aliquid tentare aut bonum impedire nititur; ut in passione 58
Domini de uxore Pilati legitur. Aliquando ab ipso homine, cum quod viderit, vel audierit, vel cogitaverit, hoc in somnis imaginatur, et in timore positus per tristia, et in spe per laeta ludificatur.

D. Benedictum Dei verbum, qui tot secreta mihi reserat per os tuum. Nunc si rogare auderem, libenter de Antichristo audirem.—*M.* Antichristus in magna Babylonia de meretrice generis Dan nascetur. In matris utero diabolo replebitur, et in Corozaim a maleficis nutrietur. Universo orbi imperabit, et totum genus humanum sibi quatuor modis subjugabit. Uno modo: nobiles sibi divitiis adsciscet, quae sibi maxime affluent, quia omnis pecunia abscondita erit ei manifesta. Secundo modo: vulgus sibi terrore subdet, quia maxima saevitia in Dei cultores furiet. Tertio modo: sapientia et incredibili eloquentia clerum obtinebit, quia omnes artes et omnem Scripturam memoriter sciet. Quarto modo: mundi contemptores, ut sunt monachi, signis et prodigiis fallet. Faciet enim tam stupenda miracula, ut jubeat ignem de coelo descendere, et adversarios suos coram se consumere, et mortuos resurgere, et sibi testimonium dare.

D. Suscitabit mortuos vere?—*M.* Nequaquam, sed diabolus ejus maleficiis corpus alicujus intrabit, et illud apportabit, et in illo loquetur; ut quasi vivum videatur, ut dicitur: *In omnibus signis et prodigiis mendacibus* (2 Thess. ii. 9). Hic antiquam Hierusalem reaedificabit, in qua se ut Deum coli jubebit. Hunc Judaei ex toto orbe venientes summo voto suscipient; sed per praedicationem Eliae et Enoch ad Christianam religionem redibunt, et omnes pene dirum martyrium subibunt.

D. Quali aetate venient illi duo?—*M.* In ea qua assumpti sunt: qui etiam 59
ab Antichristo qui vocatur Antemos, id est contrarius; vel Arneomai, id est nego, vel, Titan, id est sol vel gigas, interficientur. Hic per tres annos et dimidium monarchiam obtinebit; deinde tentorium suum ad expugnandos justos in monte

Oliveti extendet, in quo invenietur subita morte mortuus spiritu oris Domini, id est jussu Dei interfectus; ut dicitur: 'Praecipitabit Dominus inclytum universae terrae in monte sancto.'

D. Cum dictum sit: *Dies illi propter electos breviabuntur* (Matth. xxiv. 22): erunt tunc dies breviores, quam nunc?—*M.* Dies tunc ita longi erunt sicut nunc, ut dicitur: *Ordinatione tua perseverat dies* (Psal. cxviii. 91). Sed dies dicuntur breviari, quia per breve tempus, id est tres annos et semis regnabit. Porro corpora hominum creduntur futura minora quam nostra, sicut nostra etiam minora quam antiquorum.

D. Quid postea erit?—*M.* Relinquentur quadraginta dies his qui ejus errore vel fallacia lapsi sunt, ut poenitere possint; post haec qua die judicium fiet, omnis homo ignorat.

D. Quid est novissima tuba?—*M.* Cum Dominus legem daret in monte, audita est vox tubae: ita angeli ad hoc constituti, corporibus et tubis de aere sumptis, terribile judicium Dei sonitu tubae intonabunt; ut dicitur: *Canet enim tuba, et mortui resurgent* (1 Cor. xv. 52). Et iterum: *Periit memoria eorum cum sonitu* (Psal. ix. 7), et altissima voce mortuis clamabunt, Surgite; ut dicitur: *Media nocte clamor factus est* (Matth. xxv. 6). Ad quam vocem omnes mortui, boni et mali, in ictu oculi, id est quam cito possis oculum aperire, imo aperto oculo lucem videre, resurgent.

D. Quae est prima resurrectio?—*M.* Sicut duae sunt mortes, ita sunt duae resurrectiones: una animarum, altera corporum. Cum homo peccat, anima moritur; quia a vita Deo deseritur, et in corpore quasi in sepulcro sepelitur: cum vero per poenitentiam ad vitam Deum redit, quasi a morte resurgit. Alia erit corporum.

D. Qua die?—*M.* In die Paschae, ea hora qua Christus resurrexit.

D. Erit aliquis tunc in mundo?—*M.* Ita plenus erit mundus tunc hominibus, ut est hodie, qui ita operantes erunt, ut hodie. Quidam arabunt, quidam navigabunt, quidam aedificabunt, quidam aliud et aliud facient.

D. Quid de illis fiet?—*M.* Justi, cum resurgent, mox ab angelis in aera obviam Christo rapientur, et electi viventes cum eis rapientur, et in ipso raptu
60 morientur, et reviviscent: hoc praecessit in Maria matre Domini, et Joanne Evangelista: Maria, quae recepto corpore post mortem in gloriam est assumpta; Joannes qui vero fuit corpore raptus, et in ipso raptu creditur mortuus et reviviscens. Reprobi de ipso terrore morientur, et confestim reviviscent: et hoc est judicare vivos et mortuos.

D. Resurget qui in matris sunt mortui uteris?—*M.* Quotquot vitalem spiritum acceperunt, resurgent.

D. Qua aetate, vel mensura?—*M.* Qua erant, si essent triginta annorum; vel futuri essent, nisi ante morerentur.

D. Aliquando lupus devorat hominem, et caro hominis vertitur in suam carnem: lupum vero ursus, ursum leo devorant; quomodo resurget ex his homo? —*M.* Quod caro fuit hominis, resurget; quod bestiarum, remanebit. Scit enim haec bene secernere, qui scivit ex nihilo cuncta condere. Sive ergo membratim a bestiis, sive a piscibus, seu a volucribus devorentur, omnes in resurrectione reformabuntur in tantum ut nec capillus de eis pereat.

D. Si capilli et ungues praecisi in locum suum redeunt, nonne deformes erunt?—*M.* Non est intelligendum quod sint reducendi in priorem locum; sed sicut figulus si vas noviter factum frangat, et de eodem luto aliud faciat, non attendens, quid prius ansa vel fundus fuerit: ita format Deus de eadem materia, aliud corpus huic valde dissimile, cui omnis deformitas et infirmitas absit, et omnis integritas et decor adsit: quamvis unumquodque membrum in locum suum Deus decenter restaurare possit.

D. Qui hic habuerunt bina capita; vel plura membra, vel quibus defuerunt aliqua, aut pingues aut macri fuerunt, resurgent tales?—*M.* Qui hic habuerunt duo capita, duo inde corpora resurgent, et unaquaeque anima habebit suum corpus, cui nihil indecens vel deforme adhaereat, sed omnia membra sana et integra, et omni pulchritudine plena habebit.

D. Quid sentis de abortivis?—*M.* In quantum est semen patris resurget in 61
patre; in quantum sanguis matris, resurget in matre.

D. Qualia corpora justi habebunt?—*M.* Immortalia et incorruptibilia, et ut splendidum vitrum perlucida. Reprobi quoque similiter immortalia, quoniam sine fine jugiter in morte dolentia; et incorruptibilia in hoc quod cum omnibus poenis afficiantur, non consumantur; sed tantum tenebrosa.

D. Qua hora fiet judicium?—*M.* Media nocte, qua hora angelus Aegyptum devastavit, et Dominus infernum spoliavit, ea hora electos suos de hoc mundo liberabit.

D. Qualiter veniet Dominus ad judicium?—*M.* Sicut, cum imperator ingressurus est civitatem, corona ejus, et alia insignia praeferuntur, per quae adventus ejus cognoscitur; ita Christus in ea forma qua ascendit, cum ordinibus omnibus angelorum ad judicium veniet; angeli crucem ejus ferentes praeibunt; mortuos tuba et voce in occursum ejus excitabunt, omnia elementa turbabuntur, tempestate ignis et frigoris mixtim undique furente; ut dicitur: *Ignis ante ipsum praccedet, et in circuitu ejus tempestas valida* (Psal. xlix. 3); et alibi: *Pugnabit orbis terrarum pro eo contra insensatos* (Sap. v. 21).

D. Erit judicium in valle Josaphat?—*M.* Vallis Josaphat dicitur vallis judicii. Vallis est semper juxta montem. Vallis est hic mundus, mons est coelum. In valle ergo fit judicium, id est in isto mundo, scilicet in aere, ubi justi ad dexteram Christi, ut oves, statuentur; impii autem, ut haedi, ad sinistram ponentur.

D. Quomodo ad dexteram vel sinistram? —*M.* Ad dexteram, scilicet, sursum in gloria; ad sinistram, deorsum in terra. Justi enim geminis alis charitatis ad alta sublevabuntur; ut dicitur: *Sancti sument pennas ut aquilae* (Isa. xl. 31). Impii autem peccatis ut plumbum ad terrena, quibus toto corde inhaeserant, deorsum deprimentur.

D. Quali forma apparebit ibi Dominus?—*M.* Electis in ea forma qua in monte apparuit: reprobis vero in ea qua in cruce pependit.

D. Erit crux ibi, lignum, scilicet, in quo Dominus passus est?—*M.* Nequaquam, sed lux in modum crucis splendidior sole.

D. Quare faciet Filius judicium?—*M.* Filius similitudo Dei est; angelus autem et homo usurpaverant sibi similitudinem Dei: justum est ergo ut cui facta est injuria, judicium faciat pro vindicta: quamvis Pater et Spiritus sanctus ei cooperentur.

62 *D.* Erit ibi sedes in qua sedeat, ut dicitur: *Sedebit super sedem majestatis?* (Matth. xxv. 31).—*M.* Christus dicitur nunc stare, et pro sponsa sua pugnare: tunc devictis hostibus, et sponsa ad se recepta, in majestate sedebit: hoc est, humanitas in divinitate requiesceet. *Super sedem suam* etiam *sedebit*, quia ab omni labore in Ecclesia cessabit. Tamen quia homo ibi apparebit, super sedem de aere assumptam ut judex sedere creditur.

D. Habebunt apostoli sedes, ut dicitur: *Sedebitis super sedes duodecim, judicantes duodecim tribus Israel?* (Matth. xix. 28).—*M.* Conscientiae eorum sunt sedes eorum, in quibus devicto mundo et vitiis, quasi in sede triumphantes quiescent. Sed et ipsi super sedes de aere videbuntur sedere, ut dicitur: *Sedebunt super sedes in judicio.*

D. Qualiter fiet judicium?—*M.* Nunc sunt boni et mali mixti; et multi videntur boni, qui sunt mali; et multi putantur mali, qui sunt boni. Tunc ab angelis boni a malis, ut grana a paleis, secernentur, et in quatuor ordines dividentur. Unus ordo est perfectorum cum Deo judicantium. Alter justorum, qui per judicium salvantur. Tertius impiorum sine judicio pereuntium. Quartus malorum, qui per judicium damnantur.

D. Qui sunt qui judicant?—*M.* Apostoli, martyres, confessores, monachi, virgines.

D. Quomodo judicabunt justos?—*M.* Monstrabunt eos suam doctrinam et sua exempla fuisse imitatos, et ideo regno coelorum[1] dignos.

D. Qui sunt qui judicabuntur?—*M.* Qui opera misericordiae in legitimo conjugio exercuerunt, vel qui peccata sua poenitentia et eleemosynis redemerunt, eis dicetur: *Venite, benedicti Patris mei; esurivi et dedistis mihi manducare*, etc. (Matth. xxv. 34, 35).

D. Dicentur haec sonis verborum?—*M.* Cum Christus homo ibi apparebit,
63 et ipsi in corporibus adsistent, potest esse quod haec verba sonaliter fient. Tamen,

[1] A. om. *cœlorum.*

cum sit ibi omnibus manifestum per quod meritum quisque salvetur vel damnetur, magis nobis per haec verba innuitur, per quae merita salventur.

D. Quomodo judicabuntur?—*M.* Coelesti palatio, qui haec fecerunt, digni censebuntur.

D. Qui sunt qui sine judicio peribunt?—*M.* Qui sine lege peccaverunt, pagani, scilicet, et illi Judaei, qui fuerunt post passionem Christi. Nam post suam passionem legis observatio reputatur idololatriae superstitio.

D. Videbunt ipsi Christum?—*M.* Videbunt, sed ad sui perniciem, ut dicitur: *Videbunt in quem transfixerunt* (Joan. xix. 37); omnes namque impii in necem Domini consenserunt.

D. Quare dicitur de eis: *Non resurgent impii in judicio?* (Psal. i. 5).—*M.* Non continget illis, ut ibi judicent; sicut hic fecerunt. De his dicitur: *Pones eos ut clibanum ignis in tempore vultus tui* (Psal. xx. 10).

D. Qui sunt qui judicabuntur, et peribunt?—*M.* Judaei, qui ante adventum Christi sub lege peccaverunt; et mali Christiani, qui malis operibus Deum negaverunt; his dicetur: *Discedite a me maledicti; esurivi, et non dedistis mihi manducare*, etc. (Matth. xxv. 42). Quibus verbis innuitur quod ideo damnentur, quia crimina sua eleemosynis redimere contempserunt. Et debes notare quod non dicit: *Venite, benedico vos*, nec dicit: *Discedite, maledico vos;* sed, *quia estis benedicti, venite;* et, *quia estis maledicti, discedite.*

D. Quis benedixit istos? vel quis maledixit illos?—*M.* Spiritus sanctus quotidie per ora amicorum et inimicorum electos benedicit, ut dicitur: *Benedicti vos a Domino* (Psal. cxiii. 15). Et iterum: *Benedicto Domini super vos* (Psal. cxxviii. 8). Reprobos vero per ora omnium maledicit ut dicitur: *Maledicti qui declinant a mandatis tuis* (ibid. 21).

D. Quomodo judicabunt eos Sancti?—*M.* Suis meritis ostendent eos nec facta nec dicta sua secutos, et ideo omni supplicio dignos: hos in ira sua contur- 64
babit Deus, et devorabit eos ignis.

D. Habet Dominus furorem vel iram?—*M.* In Domino non sunt tales motus: qui, ut dicitur: *Omnia cum tranquillitate judicat* (Sap. xii. 8); sed cum in reos sententia justae damnationis profertur, irasci eis, qui haec patiuntur, videtur.

D. Habebunt justi defensores, aut mali accusatores?—*M.* Habebunt conscientias suas. Ita namque omnes a fulgore crucis illustrabuntur, ut sicut nunc sol ab omnibus videtur, ita omnium hominum conscientiae tunc ab omnibus in propatulo videantur.

D. Quid est quod dicitur, *Libri aperti sunt; et liber vitae, et judicati sunt mortui de his quae erant scripta in libris?* (Apoc. xx. 12).—*M.* Libri sunt prophetae, sunt apostoli, sunt alii perfecti. Qui libri aperti erunt, quia doctrina et exempla eorum omnibus patebunt; in quibus omnes, quasi in libris, videbunt quid facere vel quid vitare debuerunt. Liber vero vitae est vita Jesu, in qua omnes

quasi in libro legent quid de praeceptis ejus, vel fecerunt, vel neglexerunt. Liber vitae est etiam vis divina, in qua omnes suas conscientias quasi scriptas videbunt.

D. Quid sequitur?—*M.* Peracto judicio, diabolus cum toto corpore suo, id est cum omnibus impiis, in carcerem, id est in stagnum ignis et sulphuris praecipitabitur: Christus vero cum sponsa sua, id est omnibus electis, cum triumphali gloria in civitatem Patris sui coelestem Hierusalem revertetur.

D. Quid est, *Transiens, ministrabit illis?* (Luc. xii. 37).—*M.* Hoc est remota servilia forma, talem qualis est ostendet se electis in Patris gloria, ut dicitur: *Manifestabo illis me ipsum* (Joan. xiv. 21).

D. Quid est, *Tradet regnum Deo et Patri* (1 Cor. xv. 24), et *Deus erit omnia in omnibus?* (Coloss. iii. 11).—*M.* Id est Christi humanitas, et tota Ecclesia in divinitate regnabunt; et Deus erit gaudium omnium, et gaudium singulorum. Singuli namque singulare gaudium habebunt, et omnes simul de visione Dei gaudebunt.

65 *D.* Quid postea de mundo erit?—*M.* Conflagrabitur. Sicut enim olim aqua diluvii mundo praevaluit, et super montes omnes cubitis quindecim excrevit, ita tunc ignis praevalens super omnes montes quindecim cubitis altius ardebit.

D. Interibit penitus mundus?—*M.* Rerum mutabilitas, et poenae peccati, scilicet, frigus, aestus, grandines, turbines, fulgura, tonitrua et aliae incommoditates penitus interibunt: elementa vero purgata permanebunt, ut dicitur: *Mutabis ea, et mutabuntur* (Psal. ci. 27). Sicut enim praesens figura nostrorum corporum transibit, et longe aliam huic incomparabilem habebit, ita praesens mundi figura penitus praeteribit, et longe alia incomparabilis gloriae forma erit, ut dicitur: *Faciet Dominus coelum novum et terram novam* (Isa. lxv. 17). Denique coelum, sol, luna, stellae, aquae, quae nunc festinant cursu irretardabili, quasi cupientes in meliorem statum immutari, tunc fixa stabiliter manebunt, et quieta, et mirabili glorificatione immutata. Nam coelum gloriam solis induet: sol septempliciter plus quam nunc lucebit, ut dicitur: *Sol habebit lumen septem dierum.* Luna et stellae vestientur ineffabili splendore. Aqua, quae Christi corpus tingere meruit, et sanctos in baptismate lavit, omnem decorem crystalli transcendet. Terra, quae in gremio suo Domini corpus confovit, tota erit ut paradisus. Et quia Sanctorum sanguine est irrigata, odoriferis floribus, liliis, rosis, violis immarcessibiliter erit perpetuo decorata. Et haec est mutatio dexterae excelsi, quia terra, quae erat maledicta, et spinis addicta, tunc in perpetuum a Domino erit benedicta, et labor et dolor non erit ultra.

D. Replesti me de bonis domus Domini: dic, qualia corpora habebunt sancti? —*M.* Septies quam sol splendidiora, et prae animo agiliora.

D. In qua aetate, vel in qua mensura erunt?—*M.* Ut Christus, quando resurrexit. Verumtamen cum sit hic delectabile pueros senibus mistos, viris

mulieres, longis breves junctos cernere; credibile est multo delectabilius esse ibi 66
singulis aetatibus, singulis mensuris utrumque sexum virorum et mulierum conspicere: sicut hic delectabile est diversas voces in organis vel in fidibus audire. Unde magis credendum est omnes in illa aetate, et in illa mensura resurgere, et ibi apparere, qua contigit eos hinc migrare.

D. Erunt vestiti, an nudi?—*M.* Nudi erunt, sed omni decore fulgebunt; et non plus de aliis membris, quam nunc de gratiosis oculis erubescent. Salus autem justorum et laetitia erunt illorum vestimenta: nam Dominus induet corpora eorum vestimento salutis, et animas eorum indumento laetitiae. Et sicut hic sunt diversa genera florum, ut in liliis albedo, et in rosis rubedo: ita diversa gratia colorum creditur fore in corporibus Sanctorum, ut alium colorem martyres, alium habeant virgines; et haec pro vestimentis reputabuntur.

D. Possunt libenter facere quod volunt?—*M.* Nihil nisi bonum volunt, ideo quidquid volunt, libere agunt; et ubicunque esse volunt, sine mora ibi sunt.

D. Quid operantur?—*M.* Vacant et vident Deum, et in saecula saeculorum laudant eum.

D. Quae est laudatio Sanctorum?—*M.* Deum sanctos ibi laudare est tantum de visione Dei gaudere.

D. Recordantur malorum quae in corpore patiebantur?—*M.* Omnium recordantur.

D. Non habent inde dolorem?—*M.* Imo majus gaudium habebunt, quod haec omnia devicerunt: sicut aliquis qui olim periculum belli evasit, et hoc post gaudens amicis narrat.

D. Super altitudinem terrae sustulit me tua aurea lingua. Nunc eia, dic mihi illorum gaudia.—*M.* Gaudia itaque Sanctorum erunt, *quae oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus his qui diligunt eum* (1 Cor. ii. 9).

D. Quae sunt haec?—*M.* Vita aeterna, beatitudo sempiterna, omnium bonorum sufficientia sine omni indigentia.

D. Hoc planius edicito.—*M.* Septem speciales glorias corporis habebunt, et septem animae. In corpore quidem pulchritudinem, velocitatem, fortitudinem, 67
libertatem, voluptatem, sanitatem, immortalitatem: In anima autem sapientiam, amicitiam, concordiam, potestatem, honorem, securitatem, gaudium.

D. Levasti me super me. Haec sunt quae concupivit anima mea audire. Rogo te, haec aliquibus modis exprime.—*M.* Placeretne tibi si esses ita pulcher ut Absalon in cujus corpore non erat macula, et cujus coma multo pretio ponderabatur praecisa?

D. O gloria!—*M.* Quid si cum hoc decore esses tam velox quam Asael, qui cursu pedum praevertebat capreas?

D. O gratia!—*M.* Quid si cum his duobus ita esses fortis ut Samson, qui mille viros armatos prostravit una mandibula?

D. O ingens decus!—*M.* Quid si cum his tribus esses tam liber quam Augustus, cui totus mundus servivit?

D. O claritudo!—*M.* Quid si cum his quatuor ita voluptate affluere ut Salomon, qui nunquam cordi suo aliquid denegabat quod desiderabat?

D. O dulcedo!—*M.* Quid si cum his quinque ita sanus esses ut Moyses, cui nunquam dens motus est, nec caligavit oculus?

D. O sanitas!—*M.* Quid si his omnibus habitis deberes ita fieri longaevus ut Mathusalem, qui pene ad mille annos vixit?

D. O magnificentia! Mihi videtur, si cui optio ex his eligendi daretur, unumquodque pro regno jure eligeretur: si quis autem his omnibus polleret, merito toti mundo praeferendus esset.—*M.* Oportet, ut interdum sileas, dum praestantiora audias. Quid si cum his omnibus superioribus ita sapiens esses ut Salomon, cui omnia abscondita et occulta erant manifesta?

D. O decus, vel sapientia!—*M.* Quid si super haec omnes homines tibi essent amici, ut David Jonathae, quem dilexit ut animam suam?

68 *D.* O beatitudo!—*M.* Quid si insuper omnes tibi essent ita concordes, ut Laelius Scipioni, de quibus neuter nisi quod alter voluit?

D. O ineffabilitas!—*M.* Quid si ad haec omnia ita potens esses, ut Alexander Magnus, qui Asiam, Africam, Europam, sibi potenter subjugavit?

D. O sublimitas!—*M.* Quid si insuper ab omnibus ita honorareris, ut Joseph ab Aegyptiis, quem adoraverunt ut Dominum?

D. O celsitudo!—*M.* Quid si in his omnibus ita securus esses ut Elias et Enoch?

D. O magnitudo!—*M.* Quid si his omnibus habitis tale haberes gaudium, quale is habet qui cum ad equuleum ducitur, repente in itinere ad regnum rapitur?

D. O majestas!—*M.* Quid si amicum haberes, quem ut teipsum diligeres, et is similiter ut tu his omnibus bonis abundaret; nonne duplex gaudium haberes?

D. O immensa delectatio!—*M.* Quid si multos amicos haberes, nihilominus his bonis affluerent, nonne tot gaudia haberes?

D. O inenarrabilitas! Ita ego delector in sermonibus tuis, sicut in omnibus divitiis. Mihi videtur quod si quis quaedam ex his, non dico omnia, haberet; dignior toto mundo esset. Si quis autem his omnibus esset plenus, videretur jure Deus.—*M.* Recte sentis; nam his omnibus bonis ipsi (id est, sancti) longe excellentius exuberant. Absalonis namque formositas ibi esset deformitas. Porro illorum speciositas erit ut solis claritas, ut dicitur: *Fulgebunt justi sicut sol* (Matth. xiii. 43), qui tunc septuplo plus quam nunc fulgescet. Et hoc eis promittitur:

Reformabit corpus humilitatis nostrae configuratum corpori claritatis suae (Philip. iii. 21). Nemo dubitat quin corpus Christi clarius sit quam sol, utpote corpus Creatoris quam corpus creaturae; homines vero templa Dei dicuntur, quod sol non dicitur. Si ergo corpora sanctorum corpori claritatis Christi, quod est splendidius quam sol, configurantur; et Deus in eis, ut in templis, habitat; necesse est ut 69
templa Dei magis perspicua sint quam sol. Ecce qualis sanctorum pulchritudo. Asael agilitas esset ibi pigra tarditas. Sane ipsi veloces sunt ut quam cito oriens sol occidentem suo radio tangit, tam cito ab oriente in occidentem venire possint, et quam cito oculus se elevans visum ad coelum dirigit, tam cito ad terram de coelo, de terra ad coelum relabi poterunt: hoc etenim angeli facere possunt, quibus ipsi coaequales erunt, ut dicitur: *Erunt aequales angelis Dei* (Luc. xx. 36). Ecce qualis illorum velocitas. Samsonis valetudo esset ibi invaletudo: nempe illorum talis erit valentia, ut si montes et omnem molem terrae pede vertere vellent; valenter possent, et tam facile, quam nunc videre: hoc enim nemo dubitat angelos posse, quibus ipsi aequales dicuntur esse. Ecce qualis justorum fortitudo. Augusti imperatoris libertas esset ibi captivitas: qui potuit capi, ligari, claudi. Illorum vero talis est libertas, ut omnia obstantia penetrare valeant, ut nulla creatura eos retinere queat; sicut sepulcrum corpus Domini tenere non potuit quin resurgeret, et januis clausis intraret. Huic ipsi configurabuntur. Ecce qualis illorum libertas.

D. Salomonis deliciae essent eis miseriae. O qualis est illorum voluptas, quibus ipse Deus fons omnium bonorum est insatiabilis satians satietas!—*M.* Duae sunt beatitudines: una minor paradisi, altera major coelestis regni. Quarum quia neutram experti sumus, de eis comparationem dare nescimus. Et duae sunt miseriae: una minor hujus mundi, altera major inferni. E quibus quia unam quotidie experimur, comparationem de experta dare novimus. Sicut igitur si ferrum ignitum alicujus capiti esset infixum, et sic candens per omnia membra transiret: sicut ille dolorem interius et exterius haberet; ita ipsi per contrarium 70
modum in omnibus membris suis interius et exterius voluptatem habent. Hic, id est in hoc mundo, est voluptas multitudinem virorum ac mulierum speciosarum videre, induere vestes pretiosas, praeclara aedificia cernere, dulcem cantum, sermonem concinnum, organa, lyras, citharas, et talia audire; thymiamata et alias diversi pigmenti species odorare; variis epulis deliciari; blanda et mollia tractare; multam pecuniam et variam supellectilem possidere; haec omnia illis infinite redundant. O qualem voluptatem visus ipsi habebunt, qui ita clausis sicut apertis oculis videbunt! Quibus singula membra ut oculus solis erunt, qui Regem gloriae in decore suo cernent; omnes angelos et omnes sanctos interius et exterius conspicient. Gloriam Dei, gloriam angelorum, gloriam patriarcharum, gloriam prophetarum, gloriam apostolorum, gloriam martyrum, gloriam confessorum, gloriam virginum, et gloriam omnium sanctorum videbunt: suos oculos, suas facies, omnia

membra sua interius et exterius, cogitationes singulorum intuebuntur: omnia quae sunt in novo coelo, et in nova terra contemplabuntur: inimicos suos, qui se olim afflixerunt, in inferno jugiter videbunt; et de his omnibus ineffabiliter gaudebunt. O qualis voluptas auditus illorum, quibus incessanter sonabunt harmoniae coelorum, concentus angelorum, dulcisona organa omnium sanctorum! Olfactio qualis, ubi suavissimum odorem de ipso suavitatis fonte Deo haurient, et odorem de angelis et de omnibus sanctis percipient! Eia qualis voluptas gustus, ubi *epulabuntur et*
71 *exsultabunt in conspectu Dei* (Psal. lxvii. 4); et cum apparuerit gloria Dei saturabuntur, et *ab ubertate domus ejus inebriabuntur!* (Psal. xxxv. 9.) Voluptas tactus qualis, ubi omnia aspera et dura aberunt, et omnia blanda et suavia arridebunt! O quam magna multitudo dulcedinis divitiarum, ubi in gaudio Domini super omnia bona sua constituentur. Ecce tales sunt deliciae sanctorum. Moysis sanitas esset ibi infirmitas. Salus autem justorum a Domino. Quos si tentares impetere ferro, non plus posses laedere quam nunc radium solis secare; talis est sanitas justorum. Mathusalae longaevitas esset prolixae mortis difficultas, quos mors et dolor fugiunt, quia in perpetuum vivunt. En qualem habebunt vitae diuturnitatem, qui indeficientis vitae feliciter haereditabunt aeternitatem. Et haec tantum sunt bona corporis.

D. Sicut dulcis fons sitientem agricolam, ita delectabilis favus de ore tuo distillans meam refocillat animam. Sed o incomparabiliter beati, qui ad tam ineffabilia bona sunt praedestinati!—*M.* Vere beati sunt, qui habitant in domo Domini, quia in his omnibus vivent in saeculum saeculi. His Salomonis sapientia esset magna insipientia. Porro ipsis omnis sapientia affluit: omnem scientiam de ipso fonte sapientiae hauriunt. Omnia quippe praeterita, praesentia, et si qua futura sunt, perfecte sciunt. Omnium omnino hominum, sive in coelo, sive in inferno, nomina, genera, opera bona vel mala unquam ab eis gesta norunt; et nihil est quod eos lateat, cum in sole justitiae pariter videant omnia.

D. Heu quantas lacrymas miseriae meae nunc cogit me fundere fons tuae eloquentiae. Scient omnes sancti quod ego feci?—*M.* Utique, non solum quae fecisti, sed quae unquam vel cogitasti, vel dixisti, aut aliquis homo, sive bonum, sive malum, indelebiliter cognoscent.

D. Quid tunc valet confessio, et poenitentia peccatorum, si non delebuntur; et si ipsi debent turpia et foeda flagitia nostra scire, quae etiam exhorrescimus cogitare?—*M.* Quid abhorres? quid times? An vereris quod de tuis factis ibi confundaris? De foedissimis et turpissimis actibus tuis confessis et poenitentia lotis
72 non plus verecundaberis, quam si quis nunc narraret tibi quae olim gessisti in cunis: nec plus erubesces, quam si vulneribus in praelio acceptis perfecte sanatus esses. Nihil est aliud peccata dimittere vel delere, quam non punire: per poenitentiam et confessionem remittuntur: sed de Dei et sanctorum scientia nunquam delebuntur.

D. Vellem mihi hoc exemplo probari?—*M.* Nunquid scis quod David homicidium et adulterium perpetravit?

D. Scio.—*M.* Num nosti Mariam peccatricem fuisse, Petrum Christum perjurio abnegasse, Paulum Ecclesiam crudeliter impugnasse?

D. Novi.—*M.* Credis eos esse in coelo?

D. Credo.—*M.* Si igitur tu adhuc corruptibilis et fragilis haec nosti, quanto magis illi norunt, qui ab omni corruptione et fragilitate liberi erunt? Non tamen inde nunc verecundantur, sed magis de sua salvatione in Domino gloriantur.

D. Non abhorrent tales angeli vel sancti qui pene nihil peccaverunt? non habebunt eos pejus?—*M.* Nequaquam; sed, sicut his amici congaudent qui naufragium vel aliquod grave periculum evadunt, ita angeli et sancti de illorum evasione congratulantur, quibus omnia, etiam ipsa peccata, in bonum cooperantur. Et sicut medicus magis de desperato aegro, si eum sanaverit laudatur, ita Deus uberius de illorum salvatione glorificatur.

D. O immensa laetitia!—*M.* David et Jonathae amicitia esset illis inimicitia. O quam dulcis amicitia illos copulat, quos Deus ut filios suos amat, et ipsi Deum plus quam seipsos diligunt, et omnes angeli et omnes sancti eos ut seipsos diligunt. Laelii et Scipionis concordia esset illis discordia. Sane concordia illorum est ut oculorum: quo unus aspicit, mox se alter illuc flectit: quidquid aliquis illorum volet, hoc Deus, hoc angeli, hoc omnes sancti volent.

D. Eja, si Deus et omnes sancti volent quod ego volo: tunc vellem similis 73
esse Petro?—*M.* Certe si hoc volueris, continuo eris. Non dico quod Petrus sis, sed Petro similis. Nam si cuperes Petrus esse; cuperes non subsistere. Si enim tuam essentiam exueres, nihil esses: quamvis nullus ibi plus cupiat, quam promeruerit; sicut nec pes cupit oculus esse, aut manus auris; vel vir esse mulier. Si enim aliquid plus cuperent, plenum gaudium non haberent; sed omnes plenum gaudium habebunt: ergo nihil plus cupient quam habebunt, et nihil potest adjici gaudio eorum. Quod enim quisque in se non habuerit, in altero habebit: ut, verbi gratia, Petrus in Joanne gloriam habebit virginitatis; Joannes in Petro gloriam passionis. Et ita gloria uniuscujusque erit omnium, et gloria omnium uniuscujusque erit. Dic igitur quid cupere plus poterunt, qui angelis coaequales erunt, et haec omnia, quae commemoravi, et plura habebunt. Alexandri ampla potentia esset illis angusta custodia. Nempe illorum tam efficax erit potentia, ut si aliud coelum facere vellent, potenter possent. Sunt enim Filii Dei, et cohaeredes Christi, et ideo dii, ut dicitur: *Ego dixi, dii estis* (Psal. lxxxi. 6). Et quia dii sunt, omnia quae volunt possunt.

D. Et si possunt, quare non aliud coelum faciunt?—*M.* Deus nihil imperfectum reliquit: quia omnia in mensura, numero et pondere, perfecte absolvit. Et si ipsi aliud coelum facerent, esset superfluum; sed nihil volunt quod sit

indecens vel supervacuum. Nos etenim multa possumus, quae tamen non facimus, ut saltare, vel currere.

D. Haec omnia possunt credi de Apostolis et summis sanctis: circa nos bene geritur, si nobis in servitio eorum vivere conceditur.—*M.* De omnibus omnino justis dictum est: *Erunt aequales angelis Dei* (Luc. xx. 36). Sicut enim illud est perfecte calidum, a quo omne frigus est remotum, et illud est perfecte frigidum, a quo omnis calor removetur; et tamen aliud potest esse calidius aut frigidius: ita, licet omnes sancti aequales sint semper videndo faciem Patris; tamen ita differunt in gloria ut stellarum claritas, vel solis et lunae lumina. Sicut igitur si rex praeteriens aegrum, quem in coeno jacentem videret, levari, balneari, vestibus suis indui juberet, nomen suum ei imponeret, in filium suum adoptaret, regnum
74 ei in haereditatem daret: ita Deus cernens nos in luto peccatorum, nos inde per fidem levavit, baptismate lavit, nomen suae Divinitatis nobis imposuit, in regnum suum haeredes adscivit, ut dicitur: *Quotquot receperunt eum, dedit eis potestatem filios Dei fieri* (Joan. i. 12). Quamvis ergo alius alio praestantius, alius alio eminentius gloriam pro meritis sortiatur; tamen omnes unam domum Patris, licet diversis mansionibus, et unum denarium de visione Dei et consortio angelorum percipient. Joseph honor esset eis ut dedecus. O qualem honorem habebunt ipsi, quos Deus ut filios honorabit, angeli ut principes, omnes sancti ut Deos venerabuntur! Debitor est enim eis Deus, quia hoc quod de eis statuit facere, ut hoc fieret, toto adnisu se praeparavere. Debitores sunt eis omnes sancti, quia quod binam stolam, imo centuplum perceperunt, ex eis ex magna parte habebunt. Debitores sunt eis angeli, quia quod eorum numerus est impletus, quantum in ipsis fuit, fecerunt, debitores sunt eis coelum et terra, et omnis creatura, quia quod tam excellenter immutata sunt, ut hoc fieret, suis meritis festinaverunt. Eliae et Enoch securitas esset eis timoris anxietas: quia ita securi sunt, quod nec mortem nec aliquod infortunium timebunt; et haec omnia nunquam amittere pavebunt. Deus enim non aufert ab eis, cum sint filii ejus carissimi: et ipsi nunquam amittere volent; nunquam igitur ea perdent, equuleo vero erepti, et in regnum rapti perfruentur laetitia pro moestitia. O qualem laetitiam et exsultationem ipsi habebunt, qui in gaudium Domini introibunt! O Deus! quale gaudium habebunt, qui Patrem in Filio, et Verbum in Patre, et Spiritus sancti caritatem in utroque, sicuti est, facie ad faciem semper videbunt. Gaudium habebunt de consortio angelorum, gaudium de contubernio omnium Sanctorum. Gaudebunt itaque de
75 bonis Domini interius et exterius, supra se, et infra se, in circuitu et undique. Ad haec omnes amicos meos incito; qui si me audierint, in eorum consortio, quorum multa millia sunt, his deliciis affluere et superabundare gaudebunt. Ecce, hoc est plenum gaudium; et haec est omnium bonorum sufficientia sine omni indigentia.

D. Ita replesti meum cor gaudio, quod pene vidi faciem Domini in nubilo raptus in coeli gremio. Idcirco laetor super eloquia tua, sicut qui invenit spolia

multa.—*M.* Sicut igitur hi amici Dei perenniter felices in Domino gloriabuntur, ita, e contrario, inimici ejus nimium miseri et infelices jugiter cruciabuntur. Ecce sicut isti decore maximo illustrabuntur, ita illi maximo horrore deturpabuntur. Sicut isti summa agilitate erunt alleviati, ita illi summa pigritia praegravati. Sicut isti praecipuo robore solidati, ita illi erunt praecipua invaletudine debilitati. Sicut isti augusta libertate potientur, ita illi anxia servitute deprimentur. Sicut isti immensa voluptate deliciabuntur, ita illi immensa miseria amaricabuntur. Sicut isti egregia sanitate vigebunt, ita illi infinita infirmitate deficient. Sicut isti de beata immortalitate triumphantes laetabuntur, ita illi de dolenda sua diuturnitate lamentabuntur. Sicut isti perpoliti erunt splendore sapientiae, ita illi obscurati erunt horrore insipientiae. Si quid enim scient, ad augmentum doloris scient. Sicut istos dulcis amicitia copulabit, ita illos amara inimicitia excruciabit. Sicut isti concordiam cum omni creatura habentes, ab omni creatura glorificabuntur, ita illi cum omni creatura discordiam habentes, ab omni creatura exsecrabuntur. Sicut isti summa potentia sublimabuntur, ita illi summa impotentia angustiabuntur. Sicut isti maximo honore erunt praediti, ita illi maximo dedecori erunt dediti. Sicut isti securitate egregia tripudiabunt, ita illi maximo pavore trepidabunt. Sicut 76
isti ineffabili gaudio erunt jubilantes, ita illi miserabili moerore sine fine ejulantes. Odium enim Dei habebunt, quia, quantum in ipsis erat, ei obstiterunt, ne unquam civitas ejus aedificaretur. Odium habebunt angelorum, quia, quantum potuerunt, effecerunt ne unquam numerus eorum impleretur. Odium habebunt omnium sanctorum, quia, quantum in ipsis erat, nunquam gaudium plenum habebunt. Odium a novo coelo, et a nova terra, et ab omni creatura habebunt: quia, quantum in ipsis erat, impedierunt ne unquam immutarentur. O mirabilis contrarietas! Sicut illorum gaudia erunt inexcogitabilia et indicibilia: ita istorum supplicia erunt incomparabilia et ineffabilia. Ideo vocantur perditi, quia a cultu Dei sunt lapsi.

D. Hoc non intelligo.—*M.* Cum Deus palatium sibi constitueret paries lapsus est, quando angeli corruerunt. Quem Deus volens restaurare, misit Filium suum vivos lapides ad hoc aedificium congregare. Qui scandens currum, multos convexit; lapsos inde reliquit, ut dicitur: *Ascendes super equos tuos; et quadrigae tuae salvatio* (Habac. iii. 8). Dei quadrigae sunt quatuor Evangelistae. Equi sunt apostoli, qui praedicatione sua Christum in hoc curru per mundum traxerunt, et multos ad Dei aedificium collegerunt. Lapsi de curru sunt haeretici et schismatici, ut dicitur: *Ex nobis exierunt, sed non erant ex nobis* (1 Joan. ii. 19). Qui autem sunt adducti, ut lapides quadrati a summo opifice in aedificio coelesti sunt locati. Hi sunt electi, quatuor virtutibus politi, id est prudentia, fortitudine, justitia, temperantia, quibus muri Hierusalem fient reparati, ut dicitur: *Hierusalem, quae aedificatur ut civitas* (Psal. cxxi. 3). Quidam vero lapides asperi, impoliti, ab opifice sunt reprobati, in ignem missi, et in calcem versi; murique his firmati

quasi caemento et ornati. Hi sunt impii a coelesti aedificio rejecti, et in fornacem gehennae projecti: de quorum exitio justi vinculo caritatis quasi caemento murus firmius compaginabuntur; et eorum gloriosius collatione decorati, sine fine in Domino Deo jucundabuntur.

D. Jucunditate et exsultatione repleat te Dominus Deus omnipotens, optime magister, glorificatione sanctorum, et videas Regem gloriae in suo decore; et videas bona Hierusalem omnibus diebus vitae tuae.

TRANSITUS MARIAE.

[Melito servus Christi, episcopus ecclesiae Sardensis, venerabilibus in domino 77
fratribus Laodiceae constitutis in pace salutem. Saepe scripsisse me memini de quodam Leucio qui nobiscum cum apostolis conversatus alieno sensu et animo temerario discedens a via justitiae plurima de apostolorum actibus in libris suis inseruit: et de virtutibus quidem eorum multa et varia dixit, de doctrina vero eorum plurima mentitus est, asserens eos aliter docuisse et stabiliens quasi ex eorum verbis sua nefanda argumenta. Nec solum sibi sufficere arbitratus est, verum etiam transitum beatae semper virginis Mariae genitricis Dei ita impio depravavit stylo, ut in ecclesia Dei non solum legere sed etiam nefas sit audire. Nos ergo vobis petentibus quae ab apostolo Johanne audivimus, haec simpliciter scribentes vestrae fraternitati direximus. . . . .][1]

Igitur cum dominus et salvator Jesus Christus pro totius saeculi vita confixus clavis crucis penderet in ligno, vidit circa crucem matrem stantem et Johannem evangelistam, quem prae ceteris apostolis peculiarius diligebat, eo quod ipse solus ex eis virgo esset in corpore. Tradidit igitur ei curam sanctae Mariae, dicens ad eum: Ecce mater tua, et ad ipsam inquiens: Ecce filius tuus. Ex illa hora sancta Dei genitrix in Johannis cura specialius permansit, quamdiu vitae istius incolatum transegit. Et dum apostoli mundum suis sortibus in praedicatione sumpsissent, ipsa in domo parentum illius juxta montem Oliveti consedit.

Secundo itaque anno postquam Christus devicta morte caelum conscenderat, die quadam desiderio Christi Maria aestuans lacrimari sola intra hospitii sui receptaculum coepit. Et ecce angelus magni luminis habitu resplendens ante eum adstitit et in salutationis verba prosiluit dicens: Ave benedicta a domino, suscipe illius salutem qui mandavit salutem Jacob per prophetas suos. Ecce, inquit, ramum palmae; de paradiso domini tibi attuli; quem portare facies ante feretrum tuum, cum in die tertia assumpta fueris de corpore. Ecce enim expectat te filius tuus cum thronis et angelis et universis caeli virtutibus. Tunc Maria dixit ad angelum: Peto ut congregentur ad me omnes apostoli domini Jesu Christi. Cui angelus: 78
Ecce, inquit, hodie per virtutem domini mei Jesu Christi omnes apostoli ad te venient. Et ait Maria: Rogo ut mittas super me benedictionem tuam, ut nulla potestas inferni occurrat mihi in illa hora qua anima mea fuerit egressa de corpore, et ne videam principem tenebrarum. Et ait angelus: Potestas quidem inferni non

[1] M. B.

nocebit tibi. . . . . Haec dicens angelus cum magno splendore discessit. Palma autem illa fulgebat nimia luce. Tunc Maria exuens se induit melioribus vestimentis. Et accipiens palmam quam susceperat de manu angeli, egressa in montem Oliveti coepit orare et dicere: Non ego fueram digna, etc. . . . . Et haec dicens reversa est in hospitium suum.

Et ecce subito, dum praedicaret sanctus Johannes in Epheso, die dominica, hora diei tertia, terrae motus factus est magnus, et nubes elevavit eum et suscepit eum ab oculis omnium, et adduxit eum ante ostium domus ubi erat Maria. Et pulsans ostium statim ingressus est. Cum autem videret eum Maria, exultavit in gaudio et dixit: Rogo te, fili Johannes, memor esto verborum domini mei Jesu Christi, quibus commendavit me tibi. Ecce enim in die tertio, cum recessura de corpore sum, audivi consilia Judaeorum dicentium: Expectemus diem quando morietur illa quae portavit illum seductorem, et corpus ejus igni comburamus. Vocavit ergo sanctum Johannem et introduxit eum in secretarium domus, et ostendit ei vestimentum sepulturae suae et palmam illam luminis, quam acceperat ab angelo, monens eum ut illam faceret ferri ante lectum suum cum iret ad monumentum.

Cui sanctus Johannes ait: Quomodo ego solus tibi parabo exequias, nisi venerint fratres et coapostoli domini mei Jesu Christi ad reddendum honorem corpusculo tuo? Et ecce subito per imperium Dei omnes apostoli de locis in quibus praedicabant verbum Dei elevati in nube rapti sunt, et depositi sunt ante ostium domus in qua habitabat Maria. Et salutantes se invicem mirabantur dicentes: Quae causa
79 est ob quam dominus nos hic congregavit? [Advenit autem cum eis Paulus, ex circumcisione conversus, qui assumptus fuerat cum Barnaba in ministerium gentium. Cumque inter eos esset pia contentio quis ex eis prior oraret ad dominum ut ostenderet illis causam ipsorum, et Petrus Paulum hortaretur ut prior oraret, Paulus respondit dicens: Tuum est istud officium, primum inchoare, maxime cum sis electus a Deo columna ecclesiae, et tu praecedis omnes in apostolatu: meum autem minime: nam ego minimus sum omnium vestrum, et tanquam abortivo visus est mihi Christus; nec me vobis aequare praesumo, tamen gratia Dei sum id quod sum.][1]

Tunc omnes apostoli gaudentes [super humilitate Pauli][1] unanimiter consummaverunt orationem suam. Et cum dixissent Amen, ecce subito venit beatus Johannes et indicavit eis omnia haec. Ingressi vero apostoli domum invenerunt Mariam et salutaverunt eam dicentes: Benedicta tu a domino, qui fecit caelum et terram. Quibus illa ait: Pax vobiscum sit, fratres dilectissimi[2]. Quomodo huc venistis? Qui narraverunt ei quomodo unusquisque ab spiritu Dei elevati in nube et depositi ibidem advenissent. Quibus illa dixit: Non me fraudavit Deus conspectu vestro. Ecce ingrediar viam universae terrae, nec dubito quod nunc

[1] M. B. [2] *fratres electi a domino. Et interrogavit eos dicens: Quomodo.* M. B.

dominus vos huc adduxerit in solatium ferendo angustiis quae venturae sunt mihi. Nunc ergo deprecor vos ut sine intermissione omnes unanimiter vigilemus, usque in illam horam qua dominus veniet et ego sum recessura de corpore.

Cumque circuitu consedissent consolantes eam, ubi triduo in Dei laudibus vacarent, ecce die tertia circa horam tertiam diei super omnes qui erant in domo illa sopor irruit, et nullus omnino vigilare potuit nisi soli apostoli et tres tantum- 80
modo virgines quae ibidem erant[1]. Et ecce subito advenit dominus Jesus Christus cum magna multitudine angelorum, et splendor magnus in locum illum descendit, et erant angeli hymnum dicentes et collaudantes dominum. Tunc salvator locutus est dicens: Veni, preciosissima margarita, intra receptaculum vitae aeternae.

Tunc Maria prostravit se in pavimento adorans Deum et dixit: Benedictum nomen gloriae tuae, domine Deus meus, qui dignatus es me ancillam tuam eligere et arcanum tuum mysterium mihi commendare . . . Suscipe me itaque famulam tuam, et libera me a potestate tenebrarum, ut nullus Satanae impetus occurrat mihi nec videam tetros spiritus obviantes mihi. Cui salvator respondit: Cum ego missus a patre pro salute mundi fuissem suspensus in cruce, ad me princeps tenebrarum venit; sed dum nullum sui in me operis vestigium invenire praevaluit, victus et conculcatus abscessit[2]. Tu ubi videbis eum, videbis quidem lege humani generis, per quam sortita es finem mortis; non autem nocere potest tibi, quia tecum sum ut adjuvem te. Veni secura, quia expectat te caelestis militia, ut te introducat ad paradisi gaudia. Et haec dicente domino exurgens Maria de pavimento accubuit super lectum suum, et gratias agens Deo emisit spiritum. Viderunt autem apostoli animam ejus tanti candoris esse ut nulla mortalium lingua digne possit effari: vincebat enim omnem candorem nivis et universi metalli et argenti radiantis magna luminis claritate.

Tunc salvator locutus est dicens: surge Petre[3], et accipe corpus Mariae et dimitte illud in dextram partem civitatis ad orientem, et invenies[4] ibi monumentum 81
novum in quo ponetis eam, et expectate donec veniam ad vos. Et haec dicens dominus tradidit animam sanctae Mariae Michaeli[5], qui erat praepositus paradisi et princeps gentis Judaeorum[6]; et Gabriel ibat cum illis. Et statim salvator caelo est receptus cum angelis.

Tres autem virgines quae ibidem erant et vigilabant susceperunt corpus beatae Mariae, ut lavarent illud more funeris. Cumque spoliassent illam vestibus suis, sacrum corpus illud tanta claritate resplenduit, ut tangi quidem posset pro obsequio,

[1] *quae sacrae virgini comites erant.* M. B.

[2] *abscessit. Vidi, et tu ergo videbis eum quidem communi lege humani generis per quam sortiris finem mortis.* M. B.

[3] *Petre, tu et reliqui apostoli.* M. B.

[4] *invenietis.* M. B.

[5] M. B. add. *archangelo suo.*

[6] *Hebraeorum.* M. B.

videri autem species prae nimia luce coruscante non posset[1]: nisi domini splendor apparuit magnus, et sentiebatur nihil, corpus dum lavaretur mundissimum et nullo humore sordis infectum. Cumque vestissent eam linteis mortalibus, paulatim lux illa obscurata est[2]. Et erat corpus[3] beatae Mariae simile floribus lilii, et odor suavitatis magnae egrediebatur ex ea, ita ut ei similis suavitas inveniri nulla posset.

Tunc igitur sanctum corpus imposuerunt feretro dixeruntque ad invicem apostoli: Quis palmam hanc ante feretrum ejus portabit? Tunc Johannes ait ad Petrum: Tui [qui][4] praecedis nos in apostolatu, debes palmam hanc ante lectum ipsius [ferre][4]. Cui Petrus respondit: Tu solus ex nobis virgo es electus a domino, et tantam gratiam invenisti ut super pectus ejus recumberes. Et ipse dum pro salute nostra in crucis stipite penderet, hanc tibi ore proprio commendavit. Tu igitur portare debes hanc palmam, et[5] nos suscipiamus corpus illud ad portandum usque ad locum monumenti. Posthaec Petrus elevans: Acci-
82 pite corpus, coepit cantare et dicere: Exiit Israel de Aegypto, Alleluia. Portabant[6] autem cum eo ceteri apostoli corpus beatae Mariae, et Johannes palmam ferebat luminis ante feretrum. Ceteri vero apostoli canebant voce suavissima.

Et ecce novum miraculum. Apparuit nubes[7] super feretrum magna valde, sicut apparere solet magnus circulus juxta splendorem lunae; et angelorum exercitus erat in nubibus canticum suavitatis emittens, et resonabat terra a sonitu dulcedinis magnae. Tunc egressus de civitate populus, fere quindecim milia, mirabantur dicentes: Quis est sonitus iste tantae suavitatis? Tunc stetit unus qui diceret illis: Maria exiit de corpore, et discipuli Jesu circa eam laudes dicunt. Et respicientes viderunt coronatum lectum magna gloria, et apostolos cantantes voce magna. Et ecce unus ex illis, qui erat princeps sacerdotum Judaeorum in ordine suo, repletus furore et ira dixit ad reliquos: Ecce tabernaculum illius qui nos turbavit et omne genus nostrum, qualem gloriam accepit? Et accedens voluit evertere feretrum et corpus ad terram dejicere. Et statim aruerunt manus ejus ab ipsius cubitibus et adhaeserunt lecto. Et elevantibus apostolis feretrum pars ejus pendebat et pars ejus haerebat ad lectum, et torquebatur supplicio vehementer ambulantibus apostolis et psallentibus. Angeli vero qui erant in nubibus percusserunt populum caecitate.

Tunc princeps ille clamavit dicens: Deprecor te, sancte Petre, ne me despicias quaeso in tanta necessitate quia tormentis magnis crucior valde. Memor esto quod, quando in praetorio ancilla ostiaria te recognovit et dixit ceteris ut

[1] *posset: et splendor app. magnus et nihil sentiebatur, dum lavaretur corpus mund. et nullo horrore sord. inf.* M. B.

[2] *evanuit.* M. B. [3] *facies beatae genetricis Dei Mariae similis.* M. B. [4] M. B.

[5] *et ego suscipiam ad sustinendum sacrosanctum hoc et venerabile corpus usque ad locum monumenti. Cui Paulus ait: Et ego qui junior sum omnium vestrum portabo tecum. Cumque consensissent omnes, Petrus elevans a capite feretrum coepit psallere et dicere.* M. B.

[6] *Sustinebat autem cum eo Paulus.* M. B. [7] *corona nubis.* M. B.

calumniarentur tibi, tunc ego locutus sum pro te bona. Tunc respondens Petrus 83
ait: Non est meum aliud dare tibi; si autem credideris toto corde in dominum Jesum Christum, quem ista portavit in utero, et virgo permansit post partum, clementia domini, quae larga pietate salvat indignos, dabit tibi salutem. Ad haec ille respondit: Numquid non credimus? Sed quid faciemus? Inimicus[1] humani generis excaecavit corda nostra, et confusio operuit vultum nostrum ne confiteamur magnalia Dei, maxime cum ipsi maledixiimus contra Christum clamantes: Sanguis ejus super nos et super filios nostros. Tunc Petrus ait: Ecce haec maledictio eum nocebit qui infidelis ei permansit: convertentibus autem se ad Deum misericordia non negatur. Et ille ait: Omnia credo quae mihi dicis; tantum deprecor, miserere mei, ne moriar.

Tunc Petrus fecit stare lectum, et ait illi: Si credideris in toto corde in dominum Jesum Christum, solventur a feretro manus tuae. Et cum haec dixisset, statim solutae sunt manus ejus a feretro, et coepit stare pedibus suis; sed erant brachia ejus arida, et non discessit ab eo supplicium. Tunc Petrus ait illi: Accede ad corpus et osculare lectum et loquere: Credo in Deum et in Dei filium, quem ista portavit, Jesum Christum, et credo omnia quaecunque locutus est mihi Petrus apostolus Dei. Et accedens osculatus est lectum, et statim omnis dolor recessit ab eo, et sanatae sunt manus ejus. Tunc coepit benedicere Deum largiter et de libris Moysi testimonium reddere laudibus Christi, ita ut etiam ipsi apostoli mirarentur et flerent prae gaudio, laudantes nomen domini.

Petrus vero dixit ad eum: Accipe palmam hanc de manu fratris nostri Johannis, et ingrediens civitatem invenies populum multum caecatum, et annuntia eis magnalia Dei, et quicunque crediderint in dominum Jesum Christum, impones palmam hanc super oculos eorum, et videbunt; qui autem non crediderint permanebunt caeci. Qui cum fecisset ita, invenit populum multum caecatum ita plangentem: Vae nobis, quia similes facti sumus Sodomitis caecitate percussis. 84
Nil superest jam nobis nisi ut pereamus. Cum autem audissent verba principis loquentis, qui sanus fuerat, crediderunt in dominum Jesum Christum, et imponente eo palmam super oculos eorum receperunt visum. Quinque[2] ex eis permanentes in duritia cordis mortui sunt. Et egressus princeps sacerdotum ad apostolos retulit palmam, referens omnia quaecunque facta fuerant.

Mariam autem portantes apostoli pervenerunt ad locum vallis Josaphat, quem ostenderat illis dominus, et posuerunt eam in monumento novo, et clauserunt sepulchrum. Ipsi vero sederunt ad ostium monumenti, sicut mandaverat eis dominus: et ecce subito advenit dominus Jesus Christus cum magna multitudine angelorum, magnae claritatis radio coruscante, et dixit apostolis: Pax vobiscum. At illi respondentes dixerunt: Fiat misericordia tua, domine, super nos, sicut

[1] *quia inimicus.* M. B.

[2] *Quicunque tantum.* M. B.

speravimus in te. Tunc salvator locutus est eis dicens: Antequam ascenderem ad patrem meum, pollicitus sum vobis dicens, quod vos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede majestatis suae, sedebitis et vos super thronos duodecim, judicantes duodecim tribus Israhel. Hanc ergo ex tribubus Israhel elegi jussione patris mei ut inhabitarem in ea. Quid ergo vultis ut faciam ei? Tunc Petrus et alii apostoli dixerunt: Domine, tu praeelegisti hanc ancillam tuam fieri immaculatum tibi thalamum, et nos famulos tuos in ministerium tuum. Omnia ante saecula praescivisti cum patre, cum quo tibi et spiritu sancto est una deitas aequalis et infinita potestas. Si ergo potuisset fieri coram gratiae tuae potentia, visum nobis fuerat famulis tuis rectum esse ut, sicut tu devicta morte regnas in gloria, ita resuscitans matris corpusculum tecum duceres eam laetam in caelum.

Tunc salvator ait: Fiat secundum vestram sententiam. Et jussit Michaeli
85 archangelo ut animam sanctae Mariae deferret. Et ecce[1] Michael archangelus revolvit lapidem ab ostio monumenti, et ait dominus: Exsurge amica mea et proxima mea; quae non sumpsisti corruptionem per coitum, non patiaris resolutionem corporis in sepulchro. Et statim resurrexit Maria de tumulo, et benedicebat dominum, et provoluta ad pedes domini adorabat eum dicens: Non ego tibi condignas gratias possum reddere, domine, pro immensis beneficiis tuis, quae mihi ancillae tuae conferre dignatus es. Sit nomen tuum, redemptor mundi, deus Israhel, benedictum in saecula.

Et osculans eam dominus recessit, et tradidit animam ejus angelis ut deferrent eam in paradisum. Et ait apostolis: Accedite ad me. Et cum accessissent, osculatus est eos et ait: Pax vobis; quomodo ego semper fui vobiscum, ita ero usque ad consummationem saeculi. Et statim cum haec dixisset dominus, elevatus in nube receptus est in caelum, et angeli cum eo, deferentes beatam Mariam in paradisum Dei. Apostolis autem susceptis in nubibus reversi sunt unusquisque in sortem praedicationis suae, narrantes magnalia Dei et laudantes dominum nostrum Jesum Christum, qui vivit et regnat cum patre et spiritu sancto in unitate perfecta et in una divinitatis substantia in saecula saeculorum. Amen.

[1] *ecce repente Gabriel archangelus*, etc. M. B.

VISIO BEATI PAULI APOSTOLI.

Postea vidit Paulus in inferno arbores igneas ubi sunt animae quae damnatae 152
sunt; et in eis arboribus vidit peccatores cruciatos et suspensos, alii pendebant per capillos, alii per colla, alii per linguas, alii per manus, alii per pedes. Cumque hos vidisset sanctus Paulus Apostolus, magnum pavorem habuit. Et iterum vidit fornacem ignis ardentem per septem flammas in diversis coloribus; et in ipsa fornace ponebantur et cruciabantur ac tormentabantur animae peccatorum qui non egerunt poenitentiam post peccata commissa in hoc saeculo; et ibi recipit unusquisque secundum opera sua, alii flent, alii ululant, alii gemunt, alii ardent, quaerunt et desiderant mortem habere et non inveniunt, quia animae nunquam moriuntur, sicut facit corpus, quia immortales sunt. . . . .

Sanctus Paulus vidit in inferno inferiori septem poenas quas habent quotidie animae quae damnatae sunt. Prima poena est fames; secunda est sitis; tertia frigus; quarta calor; quinta vermis; sexta foetor; septima fumus ita magnus quod nullus potest videre alium. . . . . Et ideo fratres carissimi timendus est nobis locus inferni in quo est dolor et gemitus; in quo est ululatus et planctus, gemitus mortis et tristitia sine laetitia, abundantia lacrimarum propter cruciatum et dolorem animae; in quo est rota ignea quae semper ardet et habet mille orbitas mille vicibus in uno die percussas ab angelo tartareo, et in unaquaque vice mille animae cremantur. Postea vidit sanctus Paulus flumen horribile in quo sunt mille bestiae diabolicae quae semper animas rodunt et devorant sine aliqua misericordia, quasi lupi oves; et de super illud flumen pontem habet, per quem transeunt omnes animae justorum et peccatorum. Ibi sunt multae mansiones preparatae, sicut dominus dixit in evangelio, Ligate per fasciculos ad comburendum similes cum 153
similibus, adulteri cum adulteris, iniqui cum iniquis, rapaces cum rapacibus. Ita vidit sanctus Paulus multas animas demersas usque ad genua, alias usque ad umbilicum, alias usque ad labia, alias usque ad supercilia, et continuo cruciabantur. Quando hoc vidit sanctus Paulus, coepit lacrimare, et dixit ad angelum, O domine, qui sunt qui mersi sunt in flumine isto? Hi qui mersi sunt usque ad genua sunt illi qui detractionem faciunt seu consentiunt. Alii vero qui mersi sunt usque ad umbilicum sunt illi qui fornicantur et adulterant, et postea non revertentur ad poenitentiam. Reliqui vero qui sunt demersi usque ad labia sunt qui faciunt lites inter se et ecclesiam, et nolunt audire verbum Dei. Alii qui sunt demersi usque

ad supercilia illi sunt qui gaudent de damno proximi sui. Tunc dixit sanctus Paulus, vae his quibus praeparatae sunt tantae poenae. Vidit postea alium locum tenebrosum plenum viris ac mulieribus qui comedebant linguas suas et dixit ad angelum, Domine, qui sunt isti? Et angelus dixit ei, Hi sunt feneratores pecuniarum, et qui usuras requirunt et non sunt misericordes, propterea sunt in poenis. Postea vidit sanctus Paulus alium locum in quo multa tormenta permanebant; et erant ibi puellae nigrae qui habebant vestimenta nigra indutae pannis pice et sulphure, et erant dracones serpentes et vipera circa colla sua, et quatuor angeli mali increpantes eas habentes cornua ignea, et circumdabant eas dicentes, Agnosti tu filium Dei qui redemit mundum. Et tunc interrogavit Paulus quae erant illae. Et dixit angelus, Hae sunt qui non servaverunt castitatem in suis parentibus, et maculaverunt et necaverunt infantes suos et occiderunt eos et dederunt porcis vel canibus in escam, vel posuerunt in fluminibus aut aliis perditionibus, et postea poenitentiam non fecerunt. Postea vidit viros nudos, et mulieres in loco glacie, qui igne urebantur dimidia parte et dimidia parte frigebant. Hi sunt qui orphanis et viduis nocuerunt. . . . . Et vidit in alio loco senem unum inter quatuor diabolos
154 plorantem. Et interrogavit sanctus Paulus qui esset. Et dixit ei angelus, Erat quidem episcopus negligens, qui non servavit legem Christi, et non fuit castus corpore vel opere aut verbo seu cogitatione, sed fuit avarus, dolosus, ac superbus. Ideo sustinet innumerabiles poenas usque in diem judicii. Et flevit sanctus Paulus, et dixit, Vae peccatoribus et qui nati sunt. Et dixit ei angelus, Quare ploras, Paule, super humanum genus? Non vidisti adhuc majores poenas inferni, modo videbis. Et ostendit ei puteum signatum septem sigillis. Et continuo aperuit et putei tunc exivit foetor pessimus super omnes poenas. Et dixit ei angelus, Si quis injiciatur in hunc puteum, nunquam fiet commemoratio ejus in conspectu domini. Et tunc dixit Paulus ad angelum, Qui sunt hi, domine, qui injiciuntur in eo? Et ait angelus, Omnes illi qui non crediderunt Christum filium Dei venisse in carne, et qui non baptizantur nec communicantur corpore Christi. Postea vidit in alium locum viros et mulieres, vermes et serpentes comedentes eos; et erant animae una super alteram quasi oves in ovile, et erat profunditas ejus quasi terra ad caelum; et audivit gemitum et suspirium quasi tonitruum. Et postea aspexit in caelum et terram, et vidit animam peccatoris inter diabolos septem ululantes deducentes eam eo die de corpore; et clamaverunt angeli contra eam dicentes, O anima misera, quid fecisti in terra quare non custodisti mandata Dei? Tunc diaboli susceperunt eam, et miserunt eam in tenebrosis exterioribus,
155 ubi erat fletus et stridor dentium. Et dixit ei angelus, Credis et agnoscis, Paule, quia sicut facit homo, sic accipiet? Credo, domine. Post haec vidit animam justam de corpore exisse portatam ad caelum, et audivit vocem angelorum laetantium et dicentium, O anima laeta et fidelissima ac beatissima, laetare hodie quia fecisti voluntatem domini tui. Et dixerunt angeli ad Michaelem archangelum,

O Michael sancte, leva eam ante Deum quia opera sua fuerunt bona. Et continuo sanctus Michael collocavit eam in paradiso, ubi erant qui Christi vestigia sunt secuti in magna laetitia. Quando viderunt hoc omnes peccatores qui erant in poenis dixerunt ad sanctum Michaelem archangelum, O Michael sancte, miserere nobis; et tu, Paule, dilectissime Dei, intercede pro nobis ad dominum. Et angelus, Nunc flete et flebimus vobiscum, et qui mecum sunt angeli cum dilectissimo Paulo, si forte misereatur Deus, ut donet vobis aliquod refrigerium. Quando hoc audierunt qui erant in poenis exclamaverunt voce magna, et Michael archangelus, et Paulus apostolus, ac milia milium angelorum clamaverunt ad dominum. Et auditus est sonus eorum vocis in quarto caelo dicentes, Miserere nobis, fili Dei excelsi. Et continuo viderunt filium Dei descendentem de caelo habentem diademam in capite suo, et rursum clamaverunt ad dominum et dixerunt, Miserere nobis, fili Dei excelsi. Et vox filii continuo audita est super omnes dicens, Ego crucifixus fui pro vobis, lancea perforatus, clavis confixus; acetum cum felle mixtum dedistis mihi ad potandum; egomet proprium pro vobis dedi usque ad mortem, ut et vos mecum veniretis. Sed vos mendaces fuistis, fures, avari, invidiosi, superbi, maledicti, nec ullum bonum fecistis, poenitentiam, jejuniam, nec eleemosynam, sed iniqui fuistis in omni vita vestra. Quando audivit sanctus Michael, sanctus Paulus, et angeli milia milium, rogaverunt Dei filium ut requiem haberent in die dominico omnes qui erant in inferno. Et ait dominus, Propter preces Michaelis et Pauli, angelorumque meorum, et maxime pro resur- 156
rectione mea, concedo vobis requiem ab hora nona sabbati usque in prima secundae feriae. Quando hoc audivit ostiarius inferni qui vocatur Cerburus, et qui cum eo erant in inferno, gratias egerunt Deo, et dixerunt, Benedicimus te, fili Dei excelsi, qui nobis donasti refrigerium. . . . . Ideo dies dominicus est dies electus, in quo gaudent angeli et omnes sancti; et qui custodierit diem dominicum habebit partem cum angelis Dei. Qui vero non custodierit, condemnabitur. Postea interrogavit Paulus angelum, quot sunt poenae inferni, et dixit ei angelus, Poenae inferni sunt centum quadraginta quatuor milia; et si centum centum viri loquentes ab initio mundi, et unusquisque habuisset quatuor linguas ferreas, non possent dinumerare ceteras poenas inferni. Nos autem, fratres carissimi, quid audivimus tanta tormenta convertamur ad dominum Deum nostrum, ut dignetur nobis dare vitam aeternam in secula seculorum.

EPISTOLA PRESBYTERI JOANNIS.

164 Presbyter Joannes potentia Dei et virtute domini Jesu Christi, rex regum et dominus dominantium, amico suo Emanueli Romae gubernatori, salutem gaudere et gratia ditandi ad ulteriora transire. Nuntiatur apud majestatem nostram quod diligebas videre excellentiam nostram, et mentio altitudinis nostrae erat apud te. Sed per apocrifarium nostrum cognovimus quod quaedam ludicra et jocunda volebas nobis mittere quibus delectaretur justitia nostra. Etenim si homo sum pro bono habeo, et de nostris per apocrifarium nostrum aliqua tibi transmittimus, quia scire volumus et desideramus, si rectam fidem nobiscum habeas, et pro omni credas in dominum nostrum Jesum Christum. Cum enim nos homines esse cognoscamus, querculi tui te Deum estimant; cum te mortalem et humani corruptioni subjacere cognoscamus. De consueta largitatis nostrae munificentia si aliquorum quae ad gaudia pertinent ullam habes indigentiam per apocrifarium tuum et per cedulam dilectionis tuae nos certifica et impetrabis. Accipe Hyeruncam in nomine nostro et utere quia libenter utimur Lechito tuo ut sic confortemus et corroboremus virtutes nostras ad invicem. Tigna quoque nostra respice, et considera quod si
165 ad dominatorium nostrae majestatis venire volueris, majoris et dignioris nostrae domus dominum te constituemus et poteris frui abundantia nostra ex his quae apud nos sunt et abundant, et si redire volueris locupletatus redibis. Si vero vis cognoscere in quibus dominetur potentia nostra crede sine dubitatione quod ego presbyter Joannes dominus dominantium praecello omnes qui sub caelo sunt virtute divitiis et potentia. Septuaginta duo reges sunt nobis tributarii. Devotus sum Christianus, et ubique Christianos quos clementiae nostrae regit imperium defendimus et eleemosynis nostris sustentamus. In voto habemus visitare sepulchrum dominicum maximo exercitu prout decet gloriam majestatis nostrae; humiliare et debellare inimicos crucis Christi et nomen ejus benedictum exaltare. In tribus Indiis dominatus magnificentiae nostrae est, et transit terra nostra ad ulteriorem Indiam, in quo corpus beati Thomae apostoli requiescit, per desertum, et progreditur ad solis ortum et redit per devium in Babylonem desertam juxta turrim Babel. Septuaginta duae provinciae sunt nostrae quarum paucae sunt Christianae et unaquaeque habet regem pro se qui omnes nobis sunt tributarii. In terra nostra oriuntur cocodrilli, metacollinarii, cametennus, tinseretae, pantherae, onagri, leones albi et rubei, ursi albi, merulae albae, cicadae mutae, griffones, tigrides, lannae, hyenae, equi agrestes, asini agrestes, homines agrestes, homines

cornuti, monoculi, homines habentes oculos ante et retro, sagitarii, fauni, satiri, piceni, cephali gigantes quorum altitudo cubitorum novem, cyclopes et mulieres ejusdem generis et avis qui vocatur phoenix et fere omne genus animalium qui 166
sub caelo sunt.

. . . . . .

Terra nostra melle fluit, lacte ubique abundat. In aliqua terra nostra nulla venena nocent, nec garrula rana coaxat. Scorpio nullus ibi nec serpens serpit in herba. Et venenata animalia non possunt ibi habitare nec aliquem laedere.

Inter Paganos per quandam provinciam transit fluvius qui vocatur Yconus; iste egrediens de paradiso expandit sinus suos per universam provinciam diversis meatibus. Ibi inveniuntur smaragdi, saphyri, carbunculi, topazii, crisoliti, onchini, berilli, sardii et plures preciosi lapides. Ibi nascitur herba quae vocatur assidos, cujus radicem si quis super se portaverit aereum spiritum effugabit, et cogit eum dicere quis sit et unde et nomen ejus, quare immundi spiritus in terra illa neminem audent invadere. In alia quadam provincia nostra piper nascitur et colligitur, quod in frumentum et annonam et corium et pannos commutatur. Est autem terra illa nemorosa admodum carecti, plena per omnia serpentibus. Sed cum piper maturescit veniunt homines de proximis regionibus ferentes secum paleas stipulam et ligna aridissima quibus cingunt nemus undique, et cum flaverit ventus ponunt ignem infra nemus et extra ne aliquis serpens posset exire. Et sic igne accenso moriuntur serpentes praeter illos qui intrant cavernas. Jam igne consumpto viri et mulieres, parvi et magni, portantes furcas in manibus intrant nemus et serpentes assos extra nemus projiciunt, sic piper siccatur et de arbusculis siccis colligitur. Hoc quoque nullus extraneus scire permittitur, quod nemus situm est ad radicem montis Olympi, unde fons perspicuus exoritur omnium specierum 167
saporem in se retinens. Variantur autem sapor per singulas horas diei et noctis et profluit itinere trium dierum non longe a paradiso, unde Adam fuit expulsus. Si quis de illo fonte ter gustaverit, nullam infirmitatem illa die patietur, semperque erit quasi annorum triginta quamdiu vixerit. Et sunt ibi lapilli qui vocantur midiosi. Si quis hos super se portaverit lumen ei non deficiet et si est minutum restituitur. Et cum plus inspicitur magis lumen acuitur. Legitimo carmine consecratus reddit hominem invisibilem, fugat odia, concordiam parat, pellit invidiam.

In terra nostra est quoddam mare sine aqua sed arena tantum movetur et intumescit undas ad similitudinem omnis maris et nunquam est tranquillum. Hoc mare nullo modo transiri potest. Et quamvis aqua careat inveniuntur tamen juxta litus in parte nostra diversa genera piscium ad comedendum gratissimi et nusquam alibi visa. Tribus diebus ab hoc mari sunt montes quidam ex quibus descendit fluvius lapidum eodem modo sine aqua et fluit per terram nostram usque

ad mare harenosum, et postquam mare intrat stat fluvius. Isti lapides evanescunt nec ultra apparent, et quamdiu fluit nullus eum transire potest, aliis quattuor diebus patet transitus.

. . . . . .

Juxta desertum inter montes inhabitabiles, sub terra fluit quidam rivulus, ad quem non patet aditus nisi fortuitu casu. Aperitur autem terra aliquando et si quis intrare voluerit tunc potest intrare et sub velocitate exire oportet ne forte terra
168 claudatur; et quicquid de terra rapit, lapides preciosi sunt et gemmae quia harena et sabulum nihil. Aliud flumen in quod homines terrae illius intrant et magnam abundantiam preciosorum lapidum inde trahunt. Nec audet eos vendere nisi prius ad nos deferant, et si eos ad usum nostrum volumus retinere, data medietate precii accipimus. Sin autem libere possunt vendere. Nutriuntur autem populorum illorum pueri taliter in illa terra ad lapides inveniendos, ut quandoque per tres vel quatuor dies sine cibo sunt sub aqua. Ultra flumen lapidum sunt decem tribus Judaeorum qui quamvis fingant se legem habere tamen servi nostri sunt et tributarii.

In terra nostra sunt vermes qui vocantur salamandrae. Isti vermes non possunt vivere nisi in igne et faciunt pelliculas quasdam circa se, sicut vermes qui faciunt sericum. Hae pelliculae a dominabus pallatii nostri operantur. Inde habemus pannos ad omnes usum nostrum, et isti panni renovantur in igne fortiter accenso. In auro et argento et lapidibus preciosis et omni genere animalium et in numero gentium non credimus parem habere sub caelo. Nullus pauper habitat inter nos; omnes hospites et peregrinos recipimus. Fur nec praedo invenitur apud nos; neque adulterium neque avaritiae sunt inter nos. Quando ad bella pro-
169 cedimus, quattuordecim cruces aureas ornatas gemmis preciosis loco vexillorum ante nos portari volumus, et unamquamque ipsarum sequuntur decem milia militum et centum milia peditum armatorum, exceptis aliis qui farcinis et curribus inducendis victualibus deputati sunt. Adulator non habet locum. Nulla divisio est apud nos. Homines nostri abundant divitiis; equos paucos habemus et viles. Neminem credimus nobis parem in divitiis et numero gentium. Quando similiter equitamus, ante majestatem nostram lignea crux praecedit nulla pictura neque auro neque gemmis ornata ut semper simus memores passionis domini nostri Jesu Christi. Et vas unum aureum plenum terra ut cognoscamus quod caro nostra in propriam redigiatur originem, id est in terram. Portatur etiam ante nos aliud vas argenteum plenum auro ut omnes intelligant nos esse dominum dominantium. Omnibus divitiis quae sunt in mundo superabundat et praecellit magnificentia nostra. Inter nos nullus mentitur nec etiam mentiri potest. Et si quis ibi scienter mentitur, statim moritur, id est, quasi mortuus inter nos reputatur, nec mentio ejus fit apud nos, nec honorem apud nos ulterius consequitur. Omnes sequimur veritatem, et diligimus nos ad invicem; nullum vicium apud nos regnat

Singulis annis visitamus corpus sancti Danielis prophetae cum exercitu magno, quod est in Babylonae deserta, et omnes armati sumus propter tyros et alios serpentes qui vocantur densentes. Apud nos capiuntur pisces quorum sanguine tingitur purpura. Munitiones habemus multas, gentes fortissimas et deformes; dominamur Amazonibus et Bragmanis.

Palatium vero quod inhabitat sublimitas nostra est ad instar palatii quod sanctus Thomas aedificavit Gundoforo regi; in diversis officiis et reliqua structura per omnia simile est illi. Laquearia vero et tigna et epistylia sunt de lignis setim. Coopertura vero ejusdem palatii est de ebeno, ne aliquo casu possit comburi vel concuti. In extremitatibus vero super culmen palatii sunt duo poma aurea et in unoquoque duo carbunculi luceant in nocte. Majores portae palatii de sardonico immixtae cum cornu cerastis, ne aliquis cum veneno latenter possit intrare. Ceterae vero sunt de ebeno. Fenestrae sunt de crystallo. Mensae ubi curia nostra comedit, aliae ex auro aliae ex ametisto. Columnae quae sustentant mensas, aliae ex ebore et aliae ex ametisto. Ante palatium nostrum est platea quaedam in qua justitia nostra solet expectare pugnantes in duello. Pavimentum est de onychino et parietes intexti onychino ut ex virtute lapidum animus pugnantibus accrescat. In praedicto palatio non accenditur lumen de nocte nisi quando nutritur balsamo. Camera nostra in qua requiescit sublimitas nostra mirabiliter auro et omni genere lapidum est ornata. Si vero alicubi propter ornamentum onychinus, circa ipsum ejusdem quantitatis sunt quattuor corniculae ut ex virtute earum temperetur iniquitas. Balsamus quoque semper in eadem camera ardet. Lectus noster de sapphiro propter virtutem castitatis. Mulieres speciosissimas habemus, sed non accedunt ad nos nisi quater in anno scilicet causa procreandorum filiorum, et sic a nobis sanctificatae ut Bersabee a David, redit unaquaque ad locum suum. In mensa nostra comedunt quotidie triginta milia hominum praeter ingredientes, et hi omnes accipiunt expensas de camera nostra tam in equis quam in aliis expensis. Haec mensa est de preciosissimo smaragdo quam sustenant quatuor columnae de ametisto. Hujus lapidis virtus neminem sedentem in mensa inebriari permittit.

Ante foras palatii juxta locum in quo pugnantes agonizant in duello est speculum praecelsae magnitudinis ad quod per gradus viginti quinque ascenditur. Gradus vero sunt de porphyretico et partim de serpentino alabastro. A tertia parte inferius usque ad tertiam partem superius de crystallo jaspide smaragdo et sardonico. Superior pars de amatisto jaspide et panthera. Speculum vero una sola innititur; super basim columnae duae, super basim iterum alia basis, super quam basim, columnae quattuor, super quam iterum alia basis et super ipsam septem columnae, super quas alia basis et super ipsam columnae septendecim, super quas iterum alia basis et super ipsam columnae sexaginta quatuor, super quas iterum alia basis et super ipsam columnae centum et viginti octo. Hae columnae

et bases sunt ad speculum in ascendo et totidem sunt a speculo inferius descendendo; in una coepit ascendere et in una desinit descendere. Columnae autem et bases ejusdem generis lapidis sunt cujus et gradus per quos ad eos ascenditur. In summitate vero supremae columnae est spectaculum tali arte confectum quod omnes machinationes et omnia quae pro nobis vel contra nos et adjacentibus et subjectis nobis provinciis fiunt a contuentibus liquidissime videri possunt et agnosci. Custoditur autem a tribus milibus armatorum tam in die quam in nocte ne forte aliquo casu frangi possit et dejici.

Singulis mensibus serviunt nobis septem reges unusquisque in ordine suo, duces sexaginta duo, marchiones, comites trecentae et sexaginta quinque, exceptis illis qui diversis officiis deputati sunt in curia nostra. In mensa nostra comedunt omni die juxta latus nostrum in dextera parte archiepiscopi duodecim in sinistra episcopi viginti. Patriarcha sancti Thomae prothopapa.

NOTES.

Page 1. The word *yſtorya* or *hyſtorya* evidently means a 'treatise' here, and not a 'history.'

All the numerals on this page except J and lxv have been retraced.

l. 1. *yw.* In *natural* Modern Welsh the verb is used everywhere in the third person singular except when a pronominal subject is expressed or implied. This was clearly the case in Med. Welsh also; *yw* is here the form natural to the scribe, and it is only when translating or making a conscious effort to write 'grammatically' that he uses *ynt* in such a context.

l. 3. *y nef*=Mod. W. *i nef.* The article is omitted, *nef* being treated as a proper name.

l. 4. *ydrian* for *adrian.* Cf. Mod. W. *ymdifad, amdifad,* &c.

l. 5. *digawn,* Mod. W. *dichon.* The form *dichawn* is also found. Cf. *ymhwel* and *ymchwel.*

l. 6. *vot yn duw.* The sense requires *vn* after *yn.* Probably the scribe when he had written the *n* of *yn* imagined that it was the *n* of *vn,* and so omitted *vn.*

l. 8. *Pwyll*='meaning.'

pater. This spelling is etymological rather than phonological. The word is usually written *pader* in this book.

l. 11. *pawl.* This is the usual form of the word in Med. W. We should expect *Peul,* as *eur* from *aurum.* Probably *pawl* is a late form. *Paul* (pronounced pôl) is still later.

l. 12. *pann ieſſu.* A word is omitted. ? pann deuth ieſſu.

l. 15. The mark ¶ is in red and denotes that the words following it belong to the next line. The book has been so bound that it is impossible to read beyond the v at the end of this line.

Page 2, l. 1. *neb rei,* 'quasdam.' *neb*='quidam.' Cf. *yr neb ae darlleo* l. 5. It is not negative as is generally supposed. In *ni daw neb* the only negative is *ni.*

l. 2. *ovynnei* for *ovynnev.* The scribe was a South Walian and did not distinguish in pronunciation between *u* and *i.* Cf. *biw,* p. 30, l. 10; *agkymwynassei,* p. 45, l. 7; and *reu,* p. 55, l. 3.

l. 3. *swllt,* 'talentum.' *yny,* 'so that.'

l. 8. *gwallygyaw,* 'negligi.'

l. 11. *wo.* This *o* is irregular in form.

l. 13. *awaſtatta*, 'stabiliat.'

l. 14. For *ebestyl* read *ebeſtyl.*

l. 15. *kall gywreinrwyd*, 'sagacitas.' The Welsh version, which omits the *magistri*, reads 'tertiam . . . . expositores, quartam sagacitas.'

l. 16. *ll'* = *llywelyn.*

Page 3, l. 1. *dwy berſſon.* Person is always fem. in Med. Welsh.

l. 7. *awelir*, 'videtur' = Mod. W. *ymãengys.*

l. 8. *adoli.* The space left by the scribe between the *a* and the *d* is only accidental.

l. 10. *herwyd. val.* See Introduction.

Yryw allu. Note the article before *ryw. Gallu* is used throughout the book as a translation of 'substantia.'

l. 12. *yr egylyon yr rei*, 'angeli qui.' This is a good example of the effect of translation in the introduction of *yr rei* where it is superfluous. See Introduction.

l. 13. *furyf=ffurf.* The first *f=ff* and the *y* is mute.

l. 15. *gallv*, 'substantia.' See note on l. 10.

l. 16. *aa|llv.* The second *a* is very faint. The first *a* is irregular, written in late ink over a faint letter which seems to have been *a.*

l. 17. *dyellir.* This spelling is instructive. *Deall=gall* with the prefix *dy-*. The *e* of the modern form usually written, is only the variation of *y* which is so common in Med. W. Cf. ketymdeith, p. 2, l. 17.

l. 19. *ffynnyawn.* See note on p. 18, l. 7.

l. 20. *vonhed*, 'origo.'

l. 21. *yr tat.* Probably *y* (Mod. W. *i*) means 'from' here. 'Because he is wisdom (coming) from the father.' See Appendix.

l. 22. *bot.* Cf. Mod. W. 'bod ag un.'

l. 23. *yn llauuryaw*, 'procedens.' Cf. Eng. *travel.*

Page 4, l. 2. *kyt boet ef*, 'although he be.'

l. 3. *herwyd gallu*, 'potentialiter.'

eiſſoes . . . gedernnyt. See Appendix.

l. 4. *nef.* Note that nef is mas. here (an old neuter).

l. 8. The scribe has been very careless here, and has evidently misled the rubricator, by whom the red underlines denoting questions were drawn. Probably (see Appendix) the scribe's copy read 'Paffuryf ydywedir bot duw ympop lle ygyt ac yngwbyl ac yn wastat ac nat ydiw ef ynvnlle. Ygyt ac yngwbyl y dywedir yvot ympob lle, kanys,' &c.; in which case the scribe skipped from *yngwbyl* in the question to *yngwbyl* in the answer.

l. 10. *llunyeithaw*, 'disponit.'

l. 11. *ardymera*, 'moderatur.'

l. 15. *kyffro*, 'movemur.' Acts xvii. 28.

l. 19. *ygroec.* The *g* stands for *ng.* Perhaps the scribe should have written *yggroec.* Cf. *ygkymraec* in the same line.

l. 20. *ydynyon*, 'men.' The article is still used before *angylion.* Cf. 1 Peter i. 12.

l. 20. *y egylyonn* should be *yr egylyonn*. The omission of the *r* may be due to the fact that the line ends in the MS. where it ends here. This too explains the rubricator's oversight in not underlining *egylyonn*.

l. 21. *synnyedigaeth*, 'inspiratione.'

l. 22. *aoed neb . . . bywyt oed.* See Appendix for the full question. The translator seems to misunderstand the verse.

l. 24. *yn gynndrychawl*, 'in praedestinatione.'

l. 25. *gwyl=gwel. Gwylio* and *gweled* are derived from the same root *vel.*

l. 26. *ethrylith*, 'ingenium.'

hyyn=hŷn, 'older.' Cf. p. 29, l. 2, *llees=llês.*

l. 29. *yrat*, 'gratiam suam.'

l. 31. *Ygeir yw. yr mab* evidently stands for *ygeir yw ymab. y* is usually followed by ꝛ not *r*, so that it is probable that the scribe wrote the first leg of an *m* finishing it as an *r*.

Page 5, l. 3. a*c yn rannev* for a*e yn rannev*. This error has evidently puzzled the rubricator much; he does not recognise a question in this sentence, but underlines part of the quotation in the next line which could not well be a question.

l. 6. *y defnydyev*, 'elementa.'

l. 14. *perued*, 'medio.' *Perued* seems to be derived from an unattested *permed-um*, perhaps a low Latin word (?).

l. 18. *synnwyr. ſynnyaw* generally='sentire' in the text. But see p. 17, l. 22.

l. 19. *ſein Jeron.* Not mentioned in the Latin version printed in the Appendix.

l. 20. *awelir*, even when 'videntur' does not occur in the Latin version, is used here in that sense.

l. 22. *rodyawdyr*, 'giver'? This word ends the sentence.

l. 24. *oe daal yr heul* would mean 'to hold the sun.' It should be plainly *oe dyall. yr heul.* The rubricator failed to see the mistake, but evidently saw that *yr heul* was the commencement of a fresh sentence.

l. 25. *agatwant . . . redec.* An instance of the suspension of the object, which is very rare. See Appendix.

l. 29. *uuydhaant.* This word has generally a *y* in the second syllable in Med. W. But see p. 19, l. 3. It seems to be derived from some stem *hūmĭd–*.

Page 6, l. 2. *annyueileit mut*, 'bruta animalia.'

l. 4. *Ef awnaethpwyt ygoſper. ar bore* belongs to the question, and should have been underlined by the rubricator.

l. 6. *goſſodes*, 'constituit.'

llys, 'palatium.'

l. 7. *idaw*, 'sibi.'

l. 8. *yr llys honno. Llys* is always fem. in Med. W. and still in *Llysfaen.*

l. 9. *hyſbys*, 'certum.'

l. 17. *or egylyonn.* The end of this sentence and the whole of the following question is carelessly omitted by the scribe. The question evidently ended with *egylyonn.*

l. 20. *ynny am*, 'dum.'

l. 22. *Aoes . . . araphael.* The scribe begins with one question and ends with another. See Appendix.

l. 23. *lyſſenweu*, 'agnomina.'

l. 25. *damein.* Evidently a scribal error for *damwein.*

sathan, probably=*sat-han*, not *saθan.*

l. 27. *yr egylyon*, 'of the angels.' *yr=i'r* where *i*='of' or 'from.'

l. 28. *tremygu pawb*, 'spretis omnibus.'

l. 29. *Pa delw . . . vwy.* All this is included in the question.

l. 30. *noc arodaſſei . . . ac ereill*, 'than God gave him in company with others.'

Page 7, l. 6. *yſgymunedic obop kyueilornn*, 'omni horrore execrabilis': it looks as if he had *errore* before him.

l. 7. *ydygwydei*, 'that he would fall.'

pell yawnn. The red line was originally drawn under these words and afterwards scratched out.

l. 8. *yny wironed*, 'in *the* truth,' not 'in *his* truth.' This is one of the words of vacillating gender.

l. 10. R*ac archwadw.* Perhaps the word meant is *gwarchadw.*

l. 11. *ydreis.* Mod. W. 'o drais,' a good instance of *y=de.*

l. 12. *Pa ffuryf.* This is all the question. The words *da oed . . . duw* are part of the answer.

l. 19. *diwaethaf.* See note on p. 43, l. 3.

l. 23. *oc oe* for *oc eu.* This goes far to prove that *oc eu* was artificial, and that the natural combination was, as now, *oe* (=*o'u*).

l. 25. *naphrynawd* } The scribe seems doubtful as to the quantity of the *y* in this

l. 26. *y prynnawd* } word. It is short open in S. W., and short closed in N. W.

ac ovn agel evidently ought to be '*ac* nyt *ovn agel.*'

l. 29. *odieithyr*, 'extra,' with *o* to reinforce *di*, the meaning of which was being lost. See note on p. 57, l. 17.

l. 30. a*c ny.* The sense seems to require *kany.* See Appendix.

l. 31. *hynt*, Mod. W. *ŷnt*, 'sunt.' The plural is evidently the effect of literal translation from Latin.

Page 8, l. 4. *megys pois gwnelynt drwy gymell* is an elliptical construction and means *kanys gwnelynt megys pe trwy gymell. Kymell*, from L. compello=to compel.

l. 9. *yweithret.* We should expect *yweith* for 'sui operis.'

l. 13. *rei hynny.* The stop after *hynny* should come after *diboen* in the next line. The misplacement is the scribe's.

l. 17. *manweidiach*, 'subtilior.'

l. 18. *huotlach.* Comparative of *huawdyl*, Mod. W. *hyawdl.*

l. 23. *graff*, 'efficaces.'

l. 30. *obryn*, 'meritum.'

Page 9, l. 1. a*c ympwyth hynny*, 'in remuneratione.' Mod. W. *talu'r pwyth*, 'to repay.'

l. 6. *Pa gyffelybrwyd.* The red line should not extend beyond *gyffelybrwyd.* The rubricator was evidently misled by the misplacement of the stop, which should come after *gyffelybrwyd* and not after *ynt.*

l. 9. *natur y defnydyev*, 'rerum natura.'

l. 12. *na uu.* See Appendix.

l. 13. *gedernnyt*, 'substantia.' Often translated *gallu*, but in l. 27 *substans.*

l. 17. *kwmpas*, 'sphaerae.'

l. 18. *echtywynnygu*, 'shining forth.' *ech-*=Lat. *ex-*.

l. 19. *yn ˄ y mae.* The word *lle* printed at the bottom of the page, is written in the margin of the MS. opposite the caret.

l. 25. *Ygaledi* evidently should be *Kaledi ymein.* Perhaps the scribe's copy read *Kaledi ymywn* in which *ymein* had been omitted thus—*Kaledi ym(ein ym)ywn.*

l. 30. *ae drychyr*, probably an error for *a edrychir*, 'consideratur.'

Page 10, l. 2. *kydrychawl*, 'praesentia.'

l. 5. *craff*, 'capax'; *nerthoed*, 'virtutes'; *ymodiwed*, 'comprehendi.'

l. 9. *eigyawn*, 'abyssus.' If this were the plural of *aig* as some think, it would be *eigyon* here and not *eigyawn.*

l. 13. *dielw*, 'vili.'

l. 14. *yr kythrud*, 'ut confunderetur,' possibly from 'contrudo.'

prydlit=pridlyt. Mod. W. *priddlyd.*

l. 16. In the Appendix the question ends with *enw.* If the translator meant it to do so in this version, both the scribe and the rubricator have mistaken his meaning.

l. 17. *ykyfulawnei*, 'impleturum erat.'

l. 20. *yna*, 'then.'

l. 21. *bedei*, an old spelling=*bydei.* Probably the scribe's copy read *bedei.*

rei for *reit.* The omission of the *t* is a scribal error.

l. 22. *aargywedant*, 'sunt nociva.'

l. 23. *graffter*, 'diligentiam.'

ll. 22, 23, 24. *ednog, gwydbet, chwein, bywyon.* See Appendix.

l. 27. *llei ª f.* The ª has been retraced, if indeed the scribe wrote it. It is rather small.

l. 29. *phamo.* The scribe's copy probably read *pharao. ra* written closely together might easily be mistaken for *m. pharo* is written above the word in a small and very late hand.

l. 30. a*phunes*, 'ciniphes.' It seems to be derived from the French.

adyrkop. Mod. W. of Dyffryn Clwyd, *adrcop*, 'spider,' from Eng. *attercoppa.*

Page 11, l. 5. *genedyloed.* It is hardly possible that the *l* was ever syllabic in this word. The scribe probably inserts the *y* because he does so in *Kenedyl.*

Page 12, l. 5. *bwyt eynt.* This is a misprint for *bwytteynt*; the *t* having dropped out.

l. 10. *wyelssant.* Probably the scribe's copy read *wylssant*; the form he writes seems to be a confusion of *gwyl* and *gwel.*

l. 13. *terueyſc. e* is common for *y* in older MSS. Perhaps the copy read *terueſc* here.

l. 15. The contraction stands for *us.*

l. 15. *kared*, 'crimine.'

l. 21. *syberwyt*, 'pride.'

l. 27. *megys y gwypynt*. The meaning seems to demand *nas* or *nys* instead of *y*. See Appendix.

Page 13, l. 8. *Pa hawr* for *Pa awr*. Cf. *pa ham* for *pa am*.

l. 9. *gwnaepwyt* seems a mere scribal error.

l. 11. *oe*. The prep. *o* meaning 'to.'

l. 13. *cheru* retraced in very black ink.

l. 15. *Echerubin* evidently for *Ycherubin*. See note on p. 12, l. 13. Cf. Efenechtyd for Y Fenechtid.

l. 21. *glaw*. *Gwlaw* is a modern invention; the earliest known instance of it occurs in 1690.

l. 22. *yvyn*. Instances of the *t* dropped in the third person plural of the verb are to be found in the Black Book of Carmarthen.

l. 27. *kynn uu*, 'Tam grave fuit.' The word for *grave* is omitted. Perhaps the Welsh should read *kynn drymet uu*.

l. 31. *difflannei*. Perhaps this is an instance of the tendency in Welsh to harden the consonant before the accent. The normal form in this book is *difulannei*.

Page 14, l. 7. *diwygu* probably=*diwygio*, but the Latin is dark.

l. 12. *fieid*. *f* used initially for *ff*.

gallon. The *a* in *kàlon* being short closed, the scribe doubles the *l*. As the scribe does not use the character *tt*, he cannot distinguish between *tt* and double *l*.

l. 14. *darestygedig*. Mod. W. *darostyngedig*. Cf. p. 2, l. 1, *ellwg* for Mod. W. *ollwng*. Cf. also the colloquial forms *gistwng*, *gillwng*.

l. 17. *gynnhedeſſit*, 'concessum fuerat.' Mod. W. *caniatesid*.

l. 22. *ysgymuno*, 'profanat.'

l. 25. *duunaw dy-unaw*. The word *cyttunaw* is a compound of this word and *cyd*. *Cyttûn=cyd-dy'-un* (*y* before a vowel is long, and has the *u* sound). The poets seem some times to confuse this word with *cyt'tyn* from *cyd-dynnu*. Thus Goronwy Owen writes—'Ag atteb can yn gyttun.'

Page 15, l. 3. *noglyt=ym-oglyt=ymogelyt*. Mod. W. *ymochel*. Cf. *cymryt*, Mod. W. *cymeryd*. See note on l. 11.

l. 5. *gamgylus*, 'reus.'

l. 8. *vfyddawt*. The first *d* stands for *đ*.

l. 11. *deturyt=dy-eturyt; eturyt*=Mod. W. *adferyd*. See note on p. 26, l. 3.

l. 14. *gorchyvygu*. Mod. W. *gorchfygu*. The unaccented *y* has disappeared in Mod. W. as also in the words *cymdogion*, *tragwyđol*, &c., though it is still written in these latter words. See note on p. 80, l. 15.

l. 16. *funut* from *munud*. See note on p. 44, l. 31.

l. 19. *aeith*, ? scribe's blunder.

l. 22. *kwpplaw*. The accent on the *a*, which generally develops an *h* as in *cyfiawnhau*, hardens a mute as in *caniatau*, and this hardening takes place when the

mute is followed by a non-syllabic *l* or *r*. Hence the above form. Since the *l* has become syllabic we have *cwbl̥hau*. With *cwplàu* and the dialectal form *cù̀pla*, cf. *nacàu* and the dialectal *nàca*.

l. 24. a*e anryded . . . y mae* should have been underlined to denote a question.

l. 26. *gwrthgas*, 'rebellis.'

l. 28. *a dywedut*, Mod. W. *a ddywedid*.

l. 30. *oe achaws un medwl*, 'pro una cogitatione.' Perhaps *oe* should be *o*.

Page 16, l. 4. *foawdyr*. This form is not to be confounded with *ffoadur*. The *y* is to denote the vocalic *r*; so that the word would be written *ffoawdr* in modern orthography. It is not usually adjectival.

l. 5. *lledret*. The usual form is *lledrat*. Mod. W. *lladrad*.

l. 8. *ymchwelu gwympei*. Probably *pan* is omitted between these two words; unless the *u* is a blunder for *a*.

l. 16. *yny lle . . .* a*dylyet*. This is obscure. Perhaps *yny lle* was meant to be a translation of *tunc*, and was misunderstood by a transcriber.

l. 24. *y duw*, evidently an error for *ȳ duw* or *yn duw*.

Page 17, l. 2. *yrwy*. Evidently a blunder for *ywyry*.

l. 4. *gweryndawt*. We should have expected *gwryndawt*, cf. *vir*, *gwr*.

Paham . . . yn y lle, should have been underlined by the rubricator. *Yn y lle* = 'mox.'

l. 5. *diliw*. l. 7. *dilyw*. The ordinary way of spelling the word in Mod. W. is *diluw*; but the regular form from *diluvium* is *dilyw*. But *y* in the second syllable has the *u* sound, so that *diluw* is not phonetically irregular. The *u* sound in a syllable adjoining another whose vowel is *i*, has now itself universally become *i*. But *y* followed by *w* is specially liable to become *i*, even when there is no *i* in the adjoining syllable (cf. *ydiw*, *heddiw*); perhaps this accounts for the scribe's *diliw*.

l. 6. *ef a dywedei y mae*. The subject of *dywedei*, which should follow it, is carelessly omitted. The omission is represented in the Latin version by 'homines illius temporis.'

l. 8. *effream*. The *ff* is unusual. The common and regular form in Med. W. is *Evream*.

l. 10. *Ideon*, singular—*Idew*. The *w* in the singular is the *u* of the Latin singular termination, and the plural *Idewon* is formed from this Welsh singular; cf. *pydew* from *puteus*. The older plural *Ideon*, which we have here, is formed by adding the Welsh plural termination to the Latin stem. It need hardly be said that *Iuddew* and *Iuddewon* are forms of modern manufacture.

l. 11. *yn dogyn*. 'Sufficiently,' for *dogn* in the sense of *due* share or proportion.

l. 12. *annodes*, 'delayed.'

l. 13. *yr oes*, should have been underlined. The fresh page commencing here explains the rubricator's omitting to continue the line to the end of the question.

ydisgyblynt. Something seems to be omitted in this sentence. Perhaps this should be *yrei a disgyblynt*.

l. 18. *gwarchaev* would be in Mod. W. *gwarchâu*. Cf. *eisteduaev* in l. 20. On p. 19, l. 13, we have *gwarchae*, the common form in Mod. W.

l. 21. *tywyllwc*. Another form of *tywyllwch*; cf. *digawn*, *dichawn*, &c.

'At wyllon y tywyllwg
I oddef fyth i ddu fwg.'—*Goronwy Owen.*

l. 22. *synnwyr* is here used as in Mod. W. for 'scire,' not for 'sentire.'

l. 24. *dryzor*. Every *s* in Welsh makes the preceding accented vowel a closed one, so that in this book every *s* is doubled except when preceded or followed by another consonant; even *Iessu* has a double *s*. Perhaps the *z* here is to denote that the vowel is open (*drýsor* not *drỳsor*). It is hardly possible that it had the sound of English *z*.

l. 28. *ygoleuni*. The *y* is the possessive pronoun, Mod. W. 'ei.'

l. 29. *aymdywynnygawd*: *tywynnygu*, and not *tywynnu*, is the common form of the word in Med. W.

l. 31. *ypymet*. The Mod. W. *pumed* is irregular. We should expect *pymed* as in *pymtheg*. The root is *quinqu-*, which ought to give *pymp*, *pymed*, *pymtheg*. *Pump* has the same sound as *pymp*, so that it is irregular only in the spelling; but *pumed* is also phonologically irregular.

ysgrifennu, 'descriptus.'

Page 18, l. 2. *a las*, 'were killed.'

annyueil. We should expect *aneval* from Lat. *animal-* and *enyveil* from *animalia*. The modern form *anifail* is still more difficult to derive from the Latin word.

l. 4. *rac eglur*, 'praeclara.' An attempt to translate the Latin word literally. *Rhag* has often the sense of *prae*, cf. L. Morris, 'Rhag ereill yn rhagori.'

l. 6. *a oleuhaa . . . ac a goronawd*. The subject of these verbs may be *Krist* understood, *a oleuhaa* (*Krist*) *ac a goronawd* (*Krist*). Cf. Appendix, where 'Sol' is the subject.

l. 7. *eff* for *ef*.

ll. 7, 8. *ffynnawn*, *ffynnyawn*. The scribe is often very undecided as to whether or not to use the *y* (=consonantal *i*). His use of it in such a word as this, where it never appears even in N. Wales, proves that it is artificial to him. This shows that the tendency which has prevailed in literary Welsh to use the N. Walian consonantal *i* commenced early.

l. 11. *vrawdyr*, 'judge.'

l. 16. *yr asia*, cf. Mod. W. *yr America*; also *yr eifft* in the same line, Mod. W. *yr Aifft*.

l. 17. *ohōnδ*, probably a scribal error for *ohōno*.

l. 20. *ygaerusalem*. The first syllable seems to have arisen from mistaking *Hier-* and the Welsh *Caer*. In later Welsh the *u* drops and the word becomes *Caer Salem*.

l. 21. *donnyev*, sing. *dawn*, from a prehistoric *dān-* = L. *don-*, 'a gift.' The consonant is doubled because the *o* becomes closed owing to the consonantal sound of the *y*.

l. 28. *awylch.* Mod. W. *golch* is for *gwolch*, and *gwolch* becomes *gwylch* as *tor* becomes *tyr.*

budur. The swarabhakti vowel appears here, as in modern colloquial Welsh. On p. 24, l. 12, we have *budyr* = Mod. W. *budr.*

l. 29. *gwlych.* Is this a mistake for *gwylch*?

Page 19, l. 3. *vuudawt.* A single *d* seems to be used occasionally for *đd.* Mod. W. *ufuđdod.*

l. 7. *doosparthus*, 'rationali.'

l. 8. *perffeidyaw*; *d* for *th.*

l. 11. *gyfflawn.* Scribal error for *gyfyawn.*

l. 13. *mvl*, 'simplicem.'

l. 16. *y brynnu.* This would be instructive if the scribe were not so liable to double the *n* without any reason for so doing. The word (when not *pyrnu*) is now *prynnu* in N. Wales, *prynu* in S. Wales. See note on p. 7, l. 25, 26.

l. 27. *trallawyt*, 'exercitium.' The word should probably be *trallawt*, Mod. W. *trallod.*

Page 20, l. 3. *gvedy* for *gбedy.*

l. 19. *yn* = 'our.'

l. 21. *niev.* This plural is now only used in the compound *tridiau.* See p. 21, l. 29, *nihev.*

l. 28. *dedengweith*, evidently an error for *deudengweith.* See preceding line.

l. 30. *oe*, 'to his.'

Page 21, l. 8. *ygwrthvcher*, 'evening.' The word does not appear in the version printed in the Appendix; but see S. John xx. 19.

l. 18. *do* is only used in Mod. W. in answering a question.

l. 22. *gwedy gyuodi*, for *gwedy ygyuodi.*

l. 31. *glann.* The scribe does not often double the *n* in such a word as *glan.* Perhaps he was looking at the word *penn* while writing *glan.*

nyhev = *nihev* = *niev.* See note on p. 20, l. 21.

Page 22, l. 1. *ymgyweiraw*, 'se aptos praepararent.' *dyrweist*, 'jejuniis.'

l. 18. *gleindit.* Mod. W. *glendid.*

l. 28. *eisswet* for *eissiwet.*

Page 23, l. 20. *christ*, read 'chriſt.'

l. 22. *yny*, for *yn.* The scribe forgets that a genitive follows *dwfyr.*

Page 24, l. 5. *angkreit.* Error for *angkreifft*, 'exemplo.'

l. 6. *pony offeireit.* Probably *dyly* is omitted between these two words. It is written in red in the margin by a later hand.

l. 13. *achyt wybot.* This word was then new, and had not become the proper compound that it is in Mod. W.—*cydwybod.* Both elements were accented and were written separately, as we ought to write *cyd fyned* in Mod. W.

l. 17. *klawd* = 'ditch' in Med. W. as well as 'dyke,' which is its only meaning in Mod. W.

l. 29. *coddant.* An instance of *dd* as in Mod. W. for *đ.* L. 'offendunt.'

Page 25, l. 1. *ffo.* Mod. W. *ffoi.*

l. 9. *hahalogir.* The scribe should have deleted the first *h*. He evidently began to write *halogir* and then saw that he had omitted the *a* which should precede it.

l. 11. *gwerendev*, Mod. W. *gwrendy*. Perhaps *gwerendeu* is more regular from *gwarandaw*. Cf. *gadaw, gedy; taraw, tery.*

yw, evidently a scribal error for *wy*.

l. 14. *ydiw.* The words *yw* and *ydyw* are now always pronounced, except by pedants, *iw* and *ydiw*, the latter becoming colloquially *ydi*. So also *rhyw* is pronounced *rhiw*. Perhaps the *y* in these words is a survival of the old orthography, which did not distinguish between *i* and *y*.

l. 18. *tiprianus.* Probably the scribe mistook the *c* in his copy for a *t*. The characters bear a great resemblance to one another and the scribe often writes a *c* even when he means to write a *t*. See *bechawc* in lines 15 and 23, p. 27.

l. 25. *ellwg nev dillwg*, 'solvere vel ligare.' The translator seems to have misunderstood *ligare*.

Page 26, l. 3. *gochlyt*, Mod. Book W. *gochelyd*. Cf. *etvryt*, Mod. Book W. *adferyd*, and *cymryt*, Mod. Book W. *cymeryd*. In Coll. W. *cymryd* is still the usual form.

l. 4. *oc eu*, see note on p. 7, l. 23.

l. 21. *gwyc*, 'zizaniis.'

l. 22. *Gwrthledit . . . ywrthyt*, 'segreget te ab.'

l. 29. The word printed at the bottom of the page was written by the rubricator in the margin opposite the caret in this line. The letters in brackets, *ady*, are only a conjecture, the binder having cut them out.

nat dim. The word *dim* is universally used with a negative in Mod. Colloquial Welsh, just like the French *pas*. The grammarians condemn it as being an unnecessary negative. It is, however, not an adverb of negation, but a noun meaning a 'jot,' and is frequently used without a negative, e.g. *un dim* = 'one jot.'

Page 27, l. 5. The word *dim* at the bottom of the page is written in the margin opposite the caret in this line and should be supplied after the letter *t*; thus, *nat dim drwc*, 'malum nihil esse.'

l. 5. *gallu*, 'substantia.'

l. 7. *dellir*, 'caecitas.'

l. 15. *bechawc*, see note on p. 25, l. 18.

l. 17. *llewyenyd*, cf. *ffynnyawn.* See note on p. 18, ll. 7, 8.

l. 21. *gorthrwm* is here an adjective=*trwm*, 'grave.'

l. 30. *oe*, an instance of *o* = *ðo*, *do*, meaning 'to.'

Page 28, l. 6. *erbynnho.* l. 7. *sodho.* l. 12. *dechreuho*, The *h* is probably produced by the accent falling on the last syllable in this tense. See note on p. 40, l. 17.

l. 8. *Ridit.* The first *i* is peculiar. The word is spelt *rydit* elsewhere. See p. 31, l. 12. Perhaps the scribe is copying from a MS. where *i* and *y* are not distinguished.

l. 15. *ymhwel.* Mod. W. *ymchwel*, also found in the text, p. 16, l. 8. Cf. *damwain* and *damchwain*, *digawn* and *dichawn.*

l. 19. *gwasannaeth*, l. 30, *gwasannaetha*, cf. p. 10, l. 15, *o honnaw.*

l. 21. *Ponyt . . . yntev.* These words should not have been underlined. See Appendix.

plas. This word is always *plas* in Med. W. as in Mod. Coll. W. and in proper names. *Palas* is the invention of a pedant.

l. 26. *ymgeinvaev.* See Appendix, 'detrahentium.'

Page 29, l. 1. *annhyed,* 'simulatione.'

l. 2. *llees*; *ee*=*ê.* Cf. *hyyn.*

l. 3. *yny eu.* The scribe often writes *y* for *eu,* which shows that *eu* was artificial to him. Here he saw his mistake in time, and wrote *eu* after the *y,* forgetting, however, to delete the latter.

l. 6. *gofut.* Mod. W. *gofid.* See note on p. 79, l. 26.

l. 7. *lwydant.* The scribe is very uncertain as to the use of the consonantal *y.* Mod. W. *llwyđiant.*

l. 20. *emendanav,* 'emendent.' Evidently a late loan word. Mod. Coll. W. *mendio,* from English 'mend.'

l. 26. *hanmyned.* This spelling is instructive; but it is fortunate that the modern writers who insert an *n* before the *m* in *ameu, amarch,* &c., do not know of it.

Page 30, l. 8. *dyuryſſaw,* 'festinant.' Formed from *brys* by prefixing the intensive *dy-.*

ll. 8, 9. The words printed above the lines are placed as correctly as possible in the positions they occupy in the MS. But the MS. would be better represented if the relative sizes of the type would allow them to be a little nearer one another, and if they had all been in one line. They are all to be supplied where the caret occurs, reading—*Paham y byd byw rei orei drwc arei or rei da varw,* &c.

l. 9. *ynyr ehegyr,* 'citius.'

l. 10. *biw.* See note on p. 28, l. 8. But perhaps this is due to the scribe's inability to distinguish between the sounds of *i* and *u.* See note on p. 2, l. 2.

l. 17. *aryueic* should be *aryneic,* 'fear.' See Appendix, 'timor incutiatur.'

l. 22. *y sych wydyev,* 'arida ligna.' *gwyđ*='wood.'

l. 25. *gwarafonnev.* See Appendix, 'flagellat.'

l. 27. *ygkannogyon,* cf. *agkeu.*

l. 29. *ygkethiwet* seems to be a mere scribal error for *ygkaethiwet.*

Page 31, l. 13. *dechryn.* Cf. p. 16, l. 13, *bedei,* also *ketymdeith,* &c.

l. 20. *veidir,* from *meiđio*; or it may be from *maeddu,* cf. *maen, meini.* Lat. 'tunduntur.'

l. 21. *erell.* Probably only a scribal error.

l. 28. *vrwnnstanawl.* The word is spelt *brwmstan* in Mod. W., under the influence of English spelling.

l. 29. *o gythrud,* 'confusione.'

Page 32, l. 2. *agernnhey,* evidently an error for *agedernnhey.* L. 'asseris.'

l. 3. *aarhwaeddont,* Mod. W. *archwaethu,* cf. *ymhwel, hwennychv,* &c.

l. 6. *ybepyllev,* 'tents'; sing. *pebyll* from Lat. *papil-io.* See note on p. 34, l. 9.

l. 18. *klafuri* (=klafri), Mod. W. *clafr*, *clawr*. Lat. 'lepram.'

l. 29. *kedeyrn*, Mod. W. *cedyrn*. See note on p. 48, l. 30.

Page 33, l. 2. *vrawdwr*, 'judge' from *brawd*. Ir. *bráth*, judgment.

l. 9. *gyuoethawch* for *gyuoethawc*. Probably the scribe was thinking of *afulonydwch* which he had just written.

A duw . . . avynnych. These sentences belong to the next question. *A duw*, 'God being.' *dywedyt*, 'thou sayest,' evidently should be *dywedir*, 'is said.'

l. 17. *kynndrychawl*, 'praesentia.'

O gwybu . . . l. 21 *eirioet* is a question in the Appendix, where *am agkenreit* is omitted. The version in the text seems to be the correct one here.

l. 20. *pot* for *bot*. See Introduction.

l. 21. *yn dir*, 'ex necessitate.' Cf. '*A vo da gan Ðuw ys dir.*'—*Proverb.*

l. 25. *Namyn agkenreit o bot*. This evidently belongs to the previous sentence. *o bot* should probably be *oe bot*.

ll. 25–28. The underlined passage here can not be a question. Perhaps the easiest way to restore the meaning originally intended would be to change the *o* before *damweinya* into *a* and to supply a full stop after *velle* in l. 26. The passage would then mean, 'but it must be—it is a thing that happens so. Other things God permits to be, such as the will of man to do good or evil. And this, namely, the fulfilment of everything that man will do in the future, God knows.'

l. 31. *A daw . . . damwein* is a question.

Page 34, l. 2. *y llosgant*, 'cremantur.' The plural form is evidently a literal translation of the Latin.

l. 7. *amlyner*, 'acquisita,' from root *glyn-* in *dilyn*, *canlyn*, &c.

l. 8. *helyc*. Mod W. *haloga*; *helyc* is formed from *halawc* (*halog*) on the analogy of *darfod*, *derfydd*. As, however, *aw* does not change into *y*, we may infer that there was a tendency, even in the fourteenth century, to pronounce final *aw* as *o*. See note on p. 25, l. 11.

l. 9. *pebylleu*. The sing. *pebyll* is regular from *papilio*; but as it looked like a plur., it has been so treated in Mod. W. and a new sing. *pabell* has been formed for it on the analogy of *maneg*, *menyg*, &c.

l. 12. *yscrybyl*, 'pecora.' Pron. *ysgrybl*.

l. 13. *synnwyr*, used here in its modern sense, 'discretionem.'

l. 14. *Ef . . . vot* forms part of the question.

l. 18. *rac annuonedigaeth duw*, 'praedestinatio Dei,' forms part of the question.

l. 22. *camgylus* 'rei.'

l. 24. *hyt ynn oet* is variously written now *hyd yn oed*, *hyd yn nod*, *hyd y nod*, *hyd yn od*. The occurrence here of the first of these forms proves it to be the correct one.

l. 25. *gorthrymaf*, 'graviora.'

ffrwythlonnach; the scribe's *nn* for *n* has been often noticed. Cf. also *gwrthwynnep*, l. 17.

l. 28. *eu hemendenav* 'corrigantur.'

gwydyev. Mod. W. *gwydiau*, 'vitiis.' Probably derived from the Latin word.

Page 35, l. 5. *yny=yni=i ni.* It is probable that both *y*'s had the *u* sound here. Cf. *udunt*, usually written here for *idynt*. The bards of the 14th and 15th centuries frequently rhymed *ymy*, *yny* with *ty*, *hy'*, &c.

'Amarch a oedd hyn ymy
Amorth Mair i'm hoewgrair hy'.'—*D. ap Gwilym.*

l. 9. *yssaf.* ? pron. *issaf.* See above note. See also note on p. 28, l. 8.

l. 15. *dilyw.* From Lat. *diluvium.* See note on p. 17, l. 5. The introduction of *hyt dilyw* is an evident scribal blunder; the passage should read *noc a wyr duw yr dechreu byt ydylyv onadunt.* See Appendix.

l. 16. *geisseis.* Scribe's error for *gasseeis*, 'odio habui.'

l. 23. *gymar.* The form *cydmar* occasionally met with in Mod. Lit. W. seems to be a late bungle. The prefix *cyd* governs the soft mutation, and *cyd—par* would give *cydbar.*

l. 24. *tremycco*, 'spernunt.'

l. 28. *escussodi*, 'excusari.'

l. 31. *mileineit*, 'rustici.' The initial *v* in words borrowed from French or English was treated as a mutation of *b* or *m*, which every initial *v* in words purely Welsh must be. Even now it is not unusual to hear *tair bôt*, for 'three votes.' This word occurs also in Med. W. as *bilein*, and in Mod. Coll. W. as *milain*, adj. 'angry,' 'savage.'

Page 36, l. 4. *drudach*, 'durius.'

l. 11. *kynndared*, 'furoris.'

l. 12. *Ac yn . . . onewydd* is a question.

l. 14. *peth ᵛ or avyd.* The words to be inserted here were written in the MS. at the bottom of the page; those printed here have just escaped the binder's knife, and there was probably another line.

l. 16. *phuryfheir*, 'formantur.'

eilun yr corfforoed. Probably an error for *eilun y corfforoedd.*

l. 18. *yn inseiledic.* A mis-translation of 'singulatim.'

Page 37, l. 13. *kared*, 'crimen.'

l. 14. *dylyet*, 'jure.' The original meaning of *dylyet* is law; it usually means in Med. W. 'a right,' in Mod. W. 'debt.'

l. 21. *bellen*, 'massa.'

l. 23. *drostϭnn* for *drostun* seems to indicate that *v* and ϭ are not distinguished in the scribe's copy.

Page 38, l. 2. *welyeu.* Mod. W. *gwelyau.* The dialectal form *gwlâu* is for *gwela-au.* Cf. *bola*, *boly*; *eira*, *eiry*; &c.

l. 3. *dynyon kreuyd*, 'monachis.'

l. 8. *ytat* for *ydat*, 'his father,' not 'the father.'

l. 22. *gϭreicvrom* evidently for *gwreic yrom*; *yrom*='between (us).'

l. 26. *Elchwyl* usually written *eilchwyl.*

Page 39, l. 17. *tywynaa.* The form used in Mod. W. is *tywynnu*, not *tywynhau*, which is implied here.

lleuueir, pl. of *lleuver.*

l. 19. *varwar*, usually written *varwor*. Cf. *gwatwar* and *gwatwor*.

l. 21. *ythwyr*, *t* for *c*. See note on p. 25, l. 18.

ffustyaw, 'atteritur.' The word is seldom met with in Lit. W., but is common in the S. W. dialects as *ffysto*.

l. 22. *hyrdeu* (*hyrđeu*, sing. *hwrđ*), 'pulsu.'

l. 29. *onnyt ef a wnant*, literally 'if-(it-is)-not this that they-will-do.' *Ef* is similarly used in the phrases *nag e*, *mai e*, *os e*.

l. 31. *gwyt ynt*. The scribe's copy evidently read *gwytynt*, which in his orthography would be *gwydynt* (=gwyđynt); 'scientes.'

Page 40, l. 3. *diffygyawd*, 'defecerunt.'

ygorwaged should more properly be *yggorwaged* (g=ng), 'in vanitate.'

l. 4. *yr gler*, 'joculatores.' *Y gler* were the wandering minstrels.

l. 7. *watwaro*. See note on p. 39, l. 19.

l. 9. *vsur ac ockyr*, 'lucris.'

l. 10. *ponyt . . . llawer* is a question.

l. 14. *oeolut*='to his wealth.'

l. 17. *gudyho=guđhio*. The accent probably fell on the last syllable at this time, giving rise to an inorganic *h*, which hardens medials; thus *magu*, *macco*.

l. 22. *llywenhaant*; the indistinctness of the unaccented *a* makes it impossible to distinguish between it and *y*. Cf. *amddifad*, *ymddifad*, &c.

l. 28. *wdant*. While the *y* generally appears in the infin. *gwybot* (see p. 39, l. 17) in Med. W., it is generally omitted in other forms. In Mod. Coll. W. it is always omitted.

l. 29. *dieithrir*, ? 'excepted.' *yn vul*, 'simpliciter.

Page 41, l. 4. *y gwelir*, 'ut videtur.'

l. 10. *varw yrei*, ? *dros* omitted after varw.

l. 17. *a doeth krist oe brynv*; we should expect *y doeth*, the oblique relative, genitive after *brynv*.

l. 24. *dineuir*, 'effundetur.'

Page 42, l. 3. *thrugerche*. (Mod. W. *thrugarhei*.) The spelling here is probably that of the scribe's copy which uses *e* for *y*, so that he should have transcribed it *thrugerchy*. The *h* probably means little more than a diaeresis, so that this spelling represents *thrugarëi*, in which the *r* may be read *rh*; or the *ey* may be a diphthong, the *h* being inserted in the middle of it, as in *gudyho*, p. 40, l. 17. In the next line we have *trugarhaey*, which must be *trugarhäei*.

l. 8. *glaw*. See note on p. 13, l. 21.

l. 30. *lluossogrwyd*. In the Black Book, *llyaws*, in the Red Book *lliaws*. In Mod. W. written both *lluaws* and *lliaws*. Though both spellings are old, the latter seems the more correct; the former having probably been suggested by a theory connecting the word with *llu*.

Page 43, l. 3. *diwethaf*. The superlative termination is *-haf* (from *-sam-os*, Lat. *-sim-us*), the *h* of which hardens the preceding consonant; thus *teg-haf* gives *teccaf*; so *diweđ-haf* gives *diwethaf*. The word is also written *diwaethaf* in Med. W. (see p. 7, l. 19), and *dwaetha'*, *dwetha'* are the dialectal forms. Modern Welsh writers, with their

unerring instinct for choosing whatever is superficially correct but really wrong, write *diweddaf*.

l. 5. *viccar*. A late borrowed word. *Vicarius*, borrowed in the Roman period, would give *gwygawr* in Med. W.

l. 9. *Arymhaa*, 'valet.'

l. 10. *yweli*, 'vulnus.'

l. 14. *caeth arall*, 'the slave of another.'

l. 24. *pryt . . . pechodeu* forms part of the question.

ymwerentynt, ? 'auferrent.'

l. 26. *eebrevygv*, 'obliviscerentur.'

l. 29. *gristonnawl*, usually written *gristonogawl*.

Page 44, l. 3. *diwyll*, 'culturae.'

l. 4. *kewri*, pl. of *kawr*. Another plural, obsolete except in place names, is *keuri* (pron. *ceiri*), as in *Tre'r Ceuri*. Cf. *tau* (Med. W. *teu*), 3rd sing. of *tawaf*, *tewi*. The ugly Biblical pl. *cawri* seems to be due to the perverse instinct mentioned above. Note, p. 43, l. 3.

l. 6. *uonebroth*, an error for *nemroth*. It is not easy to see how it came about, but it is an indication of the profound ignorance of this scribe.

l. 12. *aeint* for *a äeint*, Mod. W. *a aent*.

l. 13. *adwyllwyt*, scribal error for *a dwyllwys*. The copy, probably, read *dwyllwyf*.

l. 15. *diglist a phridgist*, 'latere et bitumine.'

l. 17. *kyfuyt=kyvyt*, 'a cubit.' This is the regular form from *cŭbĭtus*. The Bible has *cufydd*, which is generally pronounced as if it were *cyfydd*, evidently borrowed by pedants at a time when *t=d* was usual and not a purely phonetic change.

l. 19. *dinas hwnnw*. *Dinas* is now fem. when=*tref*, but mas. in place names, *Pen y Dinas*.

l. 29. *orwac*. The prefixes *gor-*, *go-* are often written *or-*, *o-* in Med. W.

agyeiff. In parts of Powys and of S. Wales a consonantal *i* is inserted after every initial *c*, thus *c'aws*, *c'ath*, &c. And even in Gwyneđ it appears before *ei*; thus, this word is now in Gwyneđ *c'eith*. This *i* accounts for the preservation in the dialects of the Med. sound *ei* in these words.

l. 31. *vnfunut*. Mod. W. *un ffunud*, from *un funud*. Cf. *henffych*, from *henfych*; also *hanffod*, *canffod*, &c.

Page 45, l. 1. *ygwyd* for *yg gwyd*. See note on p. 4, l. 19.

l. 7. *agkymwynassei—ei* for *eu*. See note on p. 2, l. 2.

l. 13. *dylyho*. See note on p. 40, l. 17, *gudyho*; see also *dalyher*, l. 27 below.

l. 25. *dienydv*, 'to put to death.'

Page 46, l. 3. *arch ystauen* is the usual term in Med. W. for 'the ark of the covenant.' *Arca testamenti* ought to give *arch dystaven*; it is not clear how the initial *d* of *dystaven* came to be dropped.

l. 4. o or‖. The rubricator continued his red line to the end of the page; it should have ended with *garuſalem*.

l. 8. *dallyassant*, an evident scribal error for *dyallasant*.

l. 11. *grwnndwal*, 'fundamenta,' from Eng. *ground-wall*.

l. 15. *kaedic*, for *kaeedic*.

l. 23. *Aduw*—l. 26, *pob peth*. These words should have been underlined as forming part of the question.

Page 47, l. 1. *godric*, 'mora.'

l. 21. *a ywch chwi*, for *a ych chwi*. See notes on p. 88, l. 17 and p. 157, l. 3.

l. 25. *ydiw*, is the usual form of the word in Med. W.

'Ac odid, le unwrid liw,
Un a fedr anaf ydiw.'—*D. ap Gwilym*.

See note on p. 25, l. 14.

Page 48, l. 30. *ahey yrnn*. The regular plural of *hayarn* is *heyeirn*, which becomes *heyyrn*. Cf. *cedeirn*, *cedyrn*.

Page 49, l. 12. *maes*, for *y maes* (=*i maes*). Cf. Mod. W. *mewn ty*, for *i mewn ty*.

l. 19. *mynwennoedd*. Mod. W. *mynwentydd*. *Mynwent* for *mynfent*, from *mon(u)ment-um*.

l. 27. *geimat*, 'companion'; from *cam*, 'a step.' For the form, cf. *ceidwad*; for the meaning, cf. *cydymdeith*.

l. 28. *trycha*, 'succide.'

l. 29. *yr*. The scribe often writes *yr* instead of *y* before initial *r*.

l. 30. *drwydot*. This, or *drwyđat*, is the form used in most of the dialects. The mod. lit. form is *drwot*.

l. 31. *gwr pwys*, 'sponsus.' The word *pwys* seems to be derived from *sponsus*; but it is difficult to account for the omission of the *s*.

Page 50, l. 1. *yn erbyn*, 'to meet.' In Mod. W. *yn erbyn*='against.'

l. 2. *vrth diwed gwiryonn*, lit. 'at the death of the innocent.'

l. 7. *ef*. The verb to be is often understood before *ef*. Thus, *nac ef*, *mai ef*, *os ef*. See note on p. 39, l. 29.

l. 9. *daallus*. Sc. error for *dyallus*. See p. 4, l. 3; and see a similar error (*daal* for *dyall*) p. 5, l. 24.

l. 25. *lleod*. Scribal error for *lleoed*.

Page 51, l. 15. *doosparth*, 'rationalis.'

l. 25. *yr arglwyd yw yvlwydyn dagneuedus*, 'Annus acceptabilis Domino.' The argument here is some excuse for the wrong translation.

l. 30. *baeth*. Scribal error for *beth*.

Page 52, l. 5. *kyruachedigaeth oeruel*, 'rigor frigoris.'

l. 11. *solans*, 'solamen.'

l. 27. *phrystellach*, 'strepitu.'

Page 53, l. 15. *annyodeiuyawdyr*, 'intolerabile.'

l. 17. *iaen*, 'glaciem.'

l. 24. *yrd*. Mod. W. *gyrđ*, sing. *gorđ*.

l. 30. *germein*, 'clamor.'

Page 54, l. 1. *rwymwyaw*. The scribe should have deleted the second *wy*.

l. 7. *kyruachu.* See note on p. 52, l. 5. *kyruachu* is evidently a word used to express the action of cold. Cf. N. Walian *crepach.*

l. 9. *ovewyn.* This orthography is curious, the scribe's spelling is usually *vywn.* The *y* in *vewyn* may be either the '*y vyđar*,' or the unfinished correction of the *vew* already written, into *vyw*, thus *vẹwywn.*

dyfred gormod. The translator read 'aquis nimium,' instead of 'aquis nivium,' '*dyfred eiry.*'

l. 12. *hyssu*, 'mordebunt.'

digrifuaav. The *a* is doubled to shew that the accent falls on it.

l. 14. *gyt a* for *ygyt a* is somewhat unusual in Med. W., though universal in Mod. W.

l. 15. *ffustir*, 'tunduntur'; *ysgyrssev*, 'loris.' From Eng. *scourge.*

l. 20. *wellygyaw*, 'despexerunt.' Usually as in l. 2 above, 'neglexerunt.'

l. 23. *achythrud*, 'confundentur'; so in p. 10, l. 14.

mymyffant, evidently an error for *mynnyffant*, the scribe writing only three perpendicular strokes, making *m*, instead of four, making *nn*, between the two *y*'s.

l. 24. *kyfulewni* (=*kyflewni*). This is regular from *cyflawn.* In Mod. W. the irregular *cyflawni* has taken its place.

glywededigaeth. ? Scribal error for *glywedigaeth.*

l. 28. *A hynny gefuynev ar ytraet yvyny.* It is evident that something is omitted here; perhaps *gefuyneu* should be *geuyngeuyn* and *ar* should be *ac.*

l. 31. *lyngky*, 'to swallow,' is curious. Lat. 'fluis.'

Page 55, l. 2. *godyon*, 'luxuriosi,' see note on p. 168, l. 22. *agkywir*, 'infidi.'

meddweint is a very curious pl. The usual pl. is *meddwon. Meddweint* seems to be the plural of a participial form.

l. 3. *reu.* See note on p. 2, l. 2.

kreulon, 'fures'; *ffyrnic*, 'crudeles'; *herwyr*, 'praedones.'

l. 5. *geuawc*, 'mendaces'; *annudonul*, ? scribal error for *annudonuf.*

l. 6. *aannuun.* The double *a* may be due to the scribe's fondness for doubling that letter; or *a annuun*='who disagree.' See note on p. 14, l. 25.

kayantachwyr, ?'malefici.' The long list of adjectives ending with this word is very instructive, and with the exception of this last word they follow the order of the Latin adjectives.

l. 11. *ebreuygu*, 'neglexerunt.'

l. 16. *drigrif*, scribal error for *digrif*, 'delectabile.'

l. 21. *y reigbod=y rheing bođ.* The more common form is *ranc bođ*, but final *c* after *ng* is often dropped in Med. W. See *diang*, l. 9 above; and the vowel of the third person sing. may be either the root vowel or the affection of the root vowel caused by *i*; cf. *gall, geill.*

l. 26. *yny.* Scribe's error for *yn* or *ynyr.*

l. 29. *defnyn* is the correct diminutive of *dafn.* The rubricator should have either left the *e* or deleted the termination *yn.*

Page 56, l. 2. *llethu*, 'oppressos.'

l. 3. *ydysgynnawd* would be *yđ ysgynnawđ*; what is wanted is *y disgynnawd*. The rubricator is evidently at a loss how to make the correction, so he inserts an unnecessary *d* to make *yd dysgynnawd*. It would have been better to correct the second *y* into *i*.

l. 3. *keith*, pl. of *caeth*. Cf. *drein*, pl. of *draen*, and *mein*, pl. of *maen*.

l. 8. *y lewenyd ef*. Here *y=ỉ=i'i*, 'to his.' This form is found now in many dialects, but the usual form in Mod. Lit. W. is *i'w*.

Ae. The usual interrogative particle is *a* before a finite verb; *ae* (Mod. *ai*) is used before nouns only. Probably the *e* is a slip here.

l. 11. *gwddant*, a clear instance of *dd* for *đ*. *Gwđant*, *gwđost*, &c., are common in Med. W., and *gwbod* is almost universal in the Mod. dialects.

l. 16. *oe diffryt rac drwc*, 'ut a malo serventur.'

l. 17. *odydynt=od ydynt*.

l. 18. *ar hynt*, 'celerius.'

y6. Scribal error for *6y*.

l. 23. *Aytdynt*. Perhaps the first *t* should have been deleted; *yttoedynt* is found, but *yttynt* is rare.

l. 25. *yn trigyaw*, 'who are delaying'; Lat. 'absentibus.'

l. 27. *llywenhau*. Cf. *ymddifad*, *amddifad*, &c.

l. 30. *presswyluaethev*, ? for *presswyluaev*.

Page 57, l. 2. *lwythev*. Probably scribe's error for *bwythev*. See note on p. 9, l. 1.

A wybyd . . . . yma should have been underlined by the rubricator.

l. 5. *yntev* (=*yntef*), conjunction.

l. 12. *yr neb ymynnont*. The question ends here. The first words of the answer are omitted, and were probably (see Appendix) *Eneitev y kyfuyawn a ymdengys pann y mynnont nev yr neb y mynnont*; then follow *nac yn gwylyaw*, &c., marked here as forming part of the question.

l. 17. *yn dieithyrhun*, 'vigilantibus.' This is interesting as showing that the *đ* of *ođicithr*, belongs not to the *o* that precedes it but to the *i* that follows it.

l. 18. *ygosged*, for *yngosged*. See note on p. 45, l. 1.

l. 23. *agkyngyl*, ? anghenfil.

l. 27. *Obale ydaw breudwydon* should have been underlined by the rubricator.

Y daw, the form used in the question repeated in the answer.

l. 28. *yſſer=y ſſêr*. The double *s* means only that *y* is a proclitic. See p. 22, l. 29.

l. 29. *sygynnev*, 'manipulos.'

Page 58, l. 2. *diewl*, a scribal error for *diawl*.

l. 3. *veddyant*; *dd* for *đ*.

l. 6. *odieithyr y hun*. See note on p. 57, l. 17.

l. 10. *tan*. Scribe's error for *Dan*.

l. 11. *koziaim*. Appendix, *Chorozaim* (? Chorazin).

l. 12. *holl dynyawl* (? *ryw* omitted).

l. 17. *huolder*, 'eloquentia'; *huawdyl* with the termination *der* would be *huodlder*; but *d* is alwyas liable to drop before *l*, and *a fortiori* when the *l* is followed by another *d*.

l. 18. *yn vyuyr*, 'memoriter.'

l. 20. *arneigus*, 'stupenda.'

l. 22. *Ae kyuyt wyntwy yntev* should probably be, *Ae yntev ae kyuyt wyntwy*. The scribe, having written *kyuyt* after the first *ae*, found that he had omitted *yntev* and inserted it after *wyntwy*; and even then it could not be referred back to its proper place, for an *ae* had been omitted also.

Page 59, l. 3. *ef a dywedir . . . noc yr awr honn* is a question.

l. 6. *ef a westetyf*; *iff* as a third pers. sing. termination is common in the dialects, though hardly ever found in Mod. Lit. W.

l. 12. *Beth yw ycornn diwethaf*, evidently a question. *Diwethaf* is the regular form, from *diwedd* and the superlative termination *haf*. See note on p. 43, l. 3.

l. 14. *gyhed*. Scribal error for *gyhoed*.

l. 19. *adrwc a da*, '(et) boni et mali.'

l. 26. *yna*. Here *yny byt* is evidently omitted. The scribe's copy (having *t* for *đ*) probably read *Auyt neb yna yny byd*. *Byt*. This would puzzle a careless scribe; and our scribe evidently wrote *Byt* before he knew what it meant; then, having found out its meaning, he tried to correct his *t* into *đ* by making it *th*. Occasionally we find *d* for *th*; see *perffeidyaw* p. 19, l. 8.

l. 27. *morwydaw*. Scribal error for *mordwyaw*.

Page 60, l. 11. *ydyn* printed at the bottom of the page, is written in the margin in the MS. and is to be supplied after *kyuodei*. The first caret after *kyuodei* is not in the MS.

l. 17. *dybryt*, 'deformes'; see note on p. 68, l. 23.

l. 24. *nevwy*, error for *nev vwy*. But *ne* is everywhere the Coll. form of *neu*.

l. 28. *achyfuan . . . achyuyawn*, 'sana et integra.'

Page 61, l. 5. *ny ellir ev treulyaw*, 'non consumantur.'

l. 13. *defnydyant* for *defnydyev*, the scribe evidently anticipating the *ant* of *gyffroant*.

l. 14. *ganndeirawc*. Cf. *amddifad*, *ymddifad*, &c.

l. 16. *Ac yglyn*. This should be a question, and *Ac* should be *Ae*. See Appendix.

l. 20. *mynnev*, 'haedi.'

l. 24. *y wa^{r}et*. It ought to have been corrected into *wa^{er}et*. The form *wared* is met with in later Welsh, but *waered* is evidently the correct form, and the scribe intended this to be *waeret* as elsewhere, otherwise the error, *waet*, would be inexplicable.

l. 29. *gloẏ6ach*. The *y* was originally written 6, corrected into *y*, and the comma was placed above it to make it more distinctly a *y*.

Page 62, l. 3. *bowys* should have been corrected as in l. 4. See note on p. 49, l. 31. The word is here regularly mutated, not as in p. 50, l. 1, 3.

l. 6. *ar yr . . . lauur*. This is evidently a wrong translation; see Appendix.

l. 7. *kannys ymdengys dyn* is also a wrong translation, and='for a man will appear.' The correct translation would be, *kanys ymdengys yn dyn*, and the error may be due here to a transcriber.

l. 25. *yny ddiuolaf briodas*, 'in legitimo conjugio.' The translator evidently thought that *legitimus* was a superlative.

l. 26. *yrei* is written in the margin in the MS.

l. 28. *Ac velle . . . drugared.* These words do not appear in the Latin version.

l. 29. *yr holl.* The scribe probably wrote the *yr* forgetting that a genitive was to follow; or else *y drugared* was an afterthought.

Page 63, l. 4. *ieichir*, scribal error for *iecheir.*

l. 4. *Yn llys. Nef* is evidently omitted; and there is probably another omission after *gwyr.* See Appendix.

l. 9. *avrathassant*, 'quem transfixerunt.'

l. 13. *kynne*; an early instance of a final *u* dropped.

l. 15. *dryckiſtonogyon.* Scribal error for *dryckriſtonogyon* or *dryckiſtonogyon.*

l. 16. *wellygyant*, 'negaverunt.'

l. 18. *arnaб.* Scribal error for *arnav.*

l. 20. *kyfuargollir.* The *a* in this word is very unusual; see lines 2, 14. But there is always a tendency to change vocalic *r* (here written *yr*) into *ar.*

l. 24. *aemelldigawd* is an evident blunder here for *avenndigawd.*

l. 26. *ac engylyon*, another blunder for *agelynyon*, 'inimicorum.'

l. 30. *dygymynnedieu di*, 'mandatis tuis.'

l. 31. *awwnaethant*; wrong tense for *awnaant.*

Page 64, l. 1. *nac.* Scribal error for *nae.*

l. 2. *athan ellwng.* There is an omission here. See Appendix.

l. 3. *ae llit ae kynndared*, 'furorem vel iram.'
gyffro, 'motus.'

l. 4. *trwy wastadrwyd*, 'cum tranquillitate.'

l. 6. *awelir . . . llidiawc* should not have been underlined by the rubricator.

l. 16. *darlle* is the regular 3rd pers. sing. of *darlle-u*; *lle* is exactly the Latin. *leg-* of *legere.*

l. 24. *ywas*='his servant,' but it may mean 'of a servant.' ? Error for *gwas.*

Page 65, l. 4. *Achynnhyrveu*, 'turbines.'
agkymwynasseu, 'incommoditates.'

l. 6. *Ti aſymudy wy.* It should be *aeſymudy*; the scribe probably forgot that *wy* was the object when he wrote *a* here instead of *ae.*

l. 12. *dyfuryssaw=dyfryssaw*, from *dy-*, intensive prefix, and *brys.*

l. 14. *yr heul* should have been repeated,=*kannys ynef awisc ogonnyant yr heul. yr heul a uyd seithweith*, &c. See Appendix.

l. 17. *andywededic*, 'ineffabili.'
obrynnawd, 'meruit.'

l. 21. *gŷnt; y* originally written *б.* See note on p. 61, l. 9.
gwerynnwyt, 'est irrigata.'

l. 22. *arogleuvawr*, 'odoriferis.'
Alilis, aros, auiolet. On p. 66, l. 11, we have *lilium* and *rosys.*

l. 24. *yspadat*, 'spinis.'

Page 66, l. 1. *gosgeth* for *gosgeđ*, probably due to the scribe's copy having *t* for *đ*. See note on p. 59, l. 26.

l. 4. *mwyaf*, 'magis.'

l. 9. *Aeheinev*. Scribal error for *aeheneidev*, 'animas eorum.'

auyd, probably due to the above blunder. It should have been omitted. See Appendix.

l. 11. *am̄* for *amen*.

Page 67, l. 2. *duundeb*. See note on p. 14, l. 25.

chedemeithas=kydymeithas=kyd-ym-deith-as. In Mod. W. *kydym'deith* becomes *kydymaith*; while *kydymdeith'as* becomes, by the loss of the first *d*, *kymdeithas*.

l. 7. *vann*, 'macula.' The word is probably derived from the Lat. *menda*, 'a blemish.'

odi, 'to snow.'

l. 8. *tallden*, 'talent.' The word does not occur in the Latin version.

l. 10. *Beth . . . hwnnw* belongs to the answer. *gynnyt=gennyt*, 'What would it be to thee, if beside his beauty, thou wert,' &c. This remark applies to l. 12, *Beth . . . hynny*, and l. 14, *Beth . . . hynny*.

l. 11. *yrch* for *yyrch*, pl. of *ywrch*. Mod. W. *iwrch*, pl. *iyrchod*.

l. 12, *or glot*. *Clod* is now generally mas. *y clod*; it is however fem. in the Bible —*na'r glod a glywais i*. 1 Kings x. 7.

l. 15. *ryddet*, *dd* for *đ*, Mod. W. *dd*. See also *vyddei*, p. 68, l. 23.

l. 30. *kynn gedymeitheit ytt*. Probably this is a mere literal translation of 'tibi ita concordes.' *kynn gedymdeithet ytt* would be correct; and the literal rendering differs so little from it that it would appear correct to the translator, who had only his ear to guide him. But see note on p. 80, l. 25.

Page 68, l. 20. *deilyngach*, 'dignior.'

l. 23. *dybrydwch*, 'deformitas.' *Pryd*='form,' and *dybryd* 'ugly,' is a clear instance of *dy-* negative.

l. 26. *megys . . . vdunt* should come in the next sentence, where *med ef* has been inserted to supply the want of it.

l. 30. *ybyd kyrff y seint*. The sense requires *o byd kyrff y seint yn gyffelyb*. See Appendix.

Page 69, l. 3. *ehwyrdra*, 'tarditas.'

Page 70, l. 3. *rac eglur*, 'praeclara.' See note on p. 18, l. 4.

l. 4. *keinadaeth*. Mod. W. *caniadaeth*. The termination *-ad* (or *-iad*) mutates *a* into *ei* in names of agents; e. g. *ceiwad*, *deiliad*; and by the side of the Mod. W. *caniad*, 'a song,' we have *ceiniad*, *datgeiniad*, 'a singer.'

l. 7. *clayr*, 'blanda.'

l. 10. *y gwyl pob ar llygeit*. The word *aelawt* has evidently been omitted after *pob*.

l. 19. *gelyonn*. Scribal error for *gelynyonn*.

l. 20. *glywet*, 'olfactio.' *Clywed* in Welsh='to smell,' 'to taste,' and 'to feel,' as well as 'to hear.' It means the *passive* receiving by the senses of an outward

impression, like 'to see' as opposed to 'to look.' Thus *clywed* (to feel) : *teimlo* (to feel) :: *clywed* (to taste) : *profi* (to taste) :: hear : listen.

l. 22. *bonedigeidaf*, 'suavissimum.'

ffynnyaw. Scribal error for *ffynnawn*, or *ffynnyawn*, 'fonte.'

l. 31. *yn glaer hynaws*, 'blanda et suavia.'

Page 71, l. 1. *veiri*. *maer*, pl. *meiri*, 'a mayor'; from Fr. 'maire.'

l. 4. *tarw*. Scribal error for *taraw*.

l. 10. *megys*—l. 12, *i* should have been underlined by the rubricator.

l. 15. *kymhenndawt*, 'scientiam.'

l. 18. *ynyffern* for *yn ffern*. *yny* occurs twice before and was probably repeated mechanically here.

l. 21. *huolder* for *hyodlder*, from *hyawdl*, 'eloquent.' See note on p. 58, l. 17.

l. 27. *vrthmvn*. Mod. W. *gwrthun* for *gwrthfun*. *Gwrthmun* should be a very early form. It may have still survived in the 12th century, so as to appear in the scribe's copy. The form *gwrthfun* (*gwrthuun*) occurs p. 72, l. 14. The root *mun-* is found also in *dymunaw* for *dy-ym-mun-aw*.

l. 28. *arneigy*, 'abhorres.'

l. 29. *dy gythrudaw*, 'confunderes.'

Page 72, l. 2. *broydyr*, for *brŏydyr*.

l. 5. *gytwybot*, 'scientia.'

l. 12. *di* for *dy*. Evidently transcribed literally from copy.

l. 13. *bocsach gantunt*, 'gloriantur.'

l. 17. *a diengyt*, ? scribal error for *diengynt*.

l. 19. *adrossir wynt*. The subject of *drossir* being the relative *a*, *wynt* is unnecessary here. Perhaps it was inserted by the scribe.

l. 20. *claf annobeith*, 'desperato aegro.'

l. 24. *kwplyssu*. The hardness of the labial is caused by an accentual *h*; thus *cwplyssu* for *cwbl*hyssu. See note on p. 15, l. 22.

l. 27. *angkyssondeb*, 'discordia.'

Page 73, l. 4. *duhun*. It would appear from this spelling that the *y* of the proclitic *dy* had the *u* sound in this phrase, aided perhaps by the *u* of *hun*. Probably the phrase, having only one accent, was treated as one word; and when *y* precedes a vowel in the same word, it has the *u* sound; cf. *huawdl* for *hyawdl*, &c. This often takes place also when the *y* is separated from the following vowel by a breathing, particularly when that vowel is *u*. See note on p. 105, l. 23.

l. 23. *pob yn*. A word *vn* or *peth* omitted by the scribe.

l. 28. *gyffelib*. This word is generally so pronounced in Gwyneđ now.

Page 74, l. 3. *arnaw*, should be *arnam*.

l. 9. *edrech*. The second *e* may represent a *y*; but the form *edrech* exists now in many dialects. In Gwynedd, where final *e* (not-*y*) becomes *a*, the form is *edrach*.

l. 13. *dwyweu*, plur. obsolete of *dwyw*=*duw*.

l. 25. *grogwyd*=*grogwyđ*; *gwyđ*, 'wood.'

Page 75, l. 4. *Ti am*—l. 7, *poenyeu* should have been underlined.

l. 24. *doluruys*. A curious spelling; probably for *doluryus*.

l. 27. *anesgymot*, 'inimicitia.'

Page 76, l. 2. *dywededic.* Scribal error for *andywededic*, 'ineffabili.'

vtaa, i.e. *ud-ha-a.* Mod. W. *ud-a.*

l. 3. *kas "agaffant duw".* The accents mean 'transpose.' *kas duw agaffant.*

l. 8. *trae.* The *e* of the scribe's copy, =*y.*

gwrthwyneb, 'contrarietas.'

l. 11. *Ny dyallafi hynny* should have been underlined.

l. 12. *newad.* Scribal error for *nevad*=*neuaƀ.*

l. 15. *yesgynnv.* The *y* is unnecessary here. The scribe did not anticipate a change of construction.

lawein. Scribal error for *lawer*, caused by the *vein* following.

l. 16. *angel ystor*, 'Evangelista.' A corruption of *evangelistor.*

l. 18. *yduw.* Probably 'for God;' cf. *ygrist*, l. 17.

l. 20. *hannhoedyn.* The second *h* is accentual.

l. 21. *gyfulehawt.* Scribal error for *gyfulehawyt.*

l. 24. *prudder* stands for *pruƀder.*

l. 26. *penssaer*, 'opifex.'

Page 77, l. 3. *taghonoued.* A curious form; probably a scribal error for *taghnoued.* Mod. W. *tangnefeƀ.* See note on p. 145, l. 14.

l. 6. *diheurwyd*, 'certainty;' from *diau* with accentual *h.* *Diau*=*di-gau*, 'not false.'

l. 10. *iachwyawl*, adj.='saving;' that is, 'the Saviour.'

hol; read *holl.*

l. 11. *kethri*, 'nails.'

l. 17. *pryder*, 'cura.' In Mod. W. the word is used exclusively in the sense of 'care'='anxiety.'

Page 78, l. 3. *ebostyl*, scribal error for *ebestyl.*

l. 5. *ervyn*, ? error for (*g*)*ervyd;* due to the *yn* of *blewyn*, as in l. 9. *mynet olivet*, for *mynyd oliuet*, 'the mount of olives.'

l. 11. *am bryt echwyd*, 'hora diei tertia.' But *echwyƀ*='evening.'

l. 13. *yrac bron*, 'from the presence of.' Cf. *yvrth* = Mod. W. *oƀi wrth*, 'from beside.'

l. 27. *vrth*, denoting purpose; Lat. 'ad.' In Mod. W. *wrth*='dum.'

l. 30. *betyrvannoed*, the four corners. Mod. W. *pedryfan.* See Rhŷs' *Arthurian Legend*, p. 304.

Page 79, l. 2. *ef a*, 'he and;' i.e. 'with.' The form *efo a* contracted into *efo*, is now the common expression in Gwyneƀ for 'with.' *Mi aeth Owen efo* (*a*)*'i frawd;* 'he and his brother,' i.e. 'with his brother.' The expression *efog efo* (*efo ac efo*) is also heard.

l. 4. *kaenntachwar*, 'pia contentio.' It should have been written *kaenntach war.* Mod. W. *ymgeintach* is always used in a bad sense.

l. 10. *vfylldawt*, 'humilitatem.'

l. 25. *pedrussaf*, afterwards developed an accentual *h*-, *pedrhussaf*, which became in Mod. W. *petrusaf.* See note on p. 72, l. 24.

l. 26. *gouudyeu.* Mod. W. *gofidiau.* It is not clear why the *u* of *govut* should have become *i.*

Page 80, l. 6. *yvot.* Scribal error for *ynot.* The scribe evidently mistook the *n* of his copy for *u.*

l. 10. *veddyant,* 'potestate.'

l. 11. *dygyverbynnyeit,* 'obviantes.'

l. 15. *orchyvygedic.* Mod. W. *gorchfygedig.* The unaccented *y* of the second syllable of a polysyllable is always dropped in Welsh; thus *dychmygu, gorchmynion,* &c. But purists insist upon writing it, except in a few words, such as *gorchfygu,* where they do not suspect that it ever existed.

l. 16. *ogyffredin gyureith genedyl,* 'lege humani generis.' The translator seems to have read *communis* for *humani.*

l. 25. *gannheidyeit.* The equal degree of *kanneit,* Mod. W. *cannaid.* It should have been *gannheidyet;* the error may have been caused by the *ei* of the penult. See p. 81, l. 10.

l. 27. *echtywynnygu,* 'radiantis;' *ech-* = Lat. *ex-.*

l. 29. *eurei* (= *evrei*), 'Hebrew.'

l. 30. *ketwych.* Mod. W. *cèdwch.* The scribe seems very anxious to get a *y* into the 2nd pers. plur. pres. See note on p. 157, l. 3.

Page 81, l. 1. *cawssant.* Wrong tense. The translator forgets that these words form part of the quotation.

l. 11. *chynntrinnyei,* 'tangi.'
a chynny, 'and though not.'

l. 17. *arwedei,* 'portabit.'

l. 20. *evyrllit.* Dr. Davies has '*effrllid,* meritum.'

l. 23. *penelinnyaw,* 'recumberes.'

l. 25. *goleuat,* 'shining.'
arwylyannev, 'obsequies.'

l. 26. *aleweist,* 'didst drink.'

l. 28. *bint,* 3rd pers. plur. pres. imper. The plur. of *bid.*

Page 82, l. 6. *ac ar,* 'and with the.' But it is more probable that the *ac* is a scribe's error made up of the *a* of *ar* and the *c* of *tec.*

l. 7. *mab.* A very careless blunder for *mam.*

l. 9. *tywyssawc yr offeireit,* 'princeps sacerdotum;' the usual term in Med. W. for 'the high priest.'

l. 12. *ethyw,* = *aethyw, euthyw.* A past tense formed from a past participle and the present tense of the verb to be. Cf. *deryw, henyw.* These latter forms are now replaced by *darfu, hanfu,* formed later because it was not felt that *yw* was the proper termination for a past tense; and *aethyw* is replaced by *aeth.*

l. 25. *dothoed,* pluperfect, = *dathoeth, daethoed.* See above note.

l. 29. *volestu,* ? from the Eng. *molest,* or from Lat.

Page 83, l. 3. *dydwylaw yr elor yvrth,* that is, *dydwylaw yvrth yr elor.*

l. 5. *kallonnoed.* The usual plur. is *kallonneu.*

l. 6. *wrthyev*: cf. *gwddant*, &c. The form *gwrthie* is more common in Mod. Coll. W. than *gwyrthie*.

l. 9. *emelltith*, inorganic initial *e*.

l. 11. *nekeeir*=*necêïr*.

Page 84, l. 4. *wynn* | *brenn*, evidently a scribal error for *wy* | *brenn*.

od vch. The *i* of *ođi* (=*o đi*) is often omitted in Med. W. as in *odyma*. It is generally dropped in Mod. Coll. W. also.

l. 5. *gnottaa*, 'is usual.' It is often difficult to fix the meaning of *gnawd* in poetry. The meaning of the verb is here unmistakable.

wynt veirw. The scribe has omitted *a uuant* here.

l. 18. *hynn*. Evidently an error for *honn*, 'hanc.'

l. 20. *emyl* read *demyl*.

l. 27. *rybuched*, 'gratiae.' *veddyant*, 'potentia.'

Page 85, l. 10. *eissoes*, 'nevertheless.' In Mod. W. the word means 'already.'

Page 86, l. 1. *Traethor bellach* implies that something has gone before. This is the beginning of part 2, as is seen on p. 90, l. 2.

l. 5. *neb un vywyt*. There is probably some error here. ? Read *neb yn kyssylltu yn un vywyt*.

l. 7. *trigedic*, 'fixed,' from *trigaw*, 'to remain,' 'to dwell.'

l. 15. *kuedserch*; *kueđ* from *cu*, like *mawređ* from *mawr*.

l. 18. *tremegedic . . . ar*, 'to be spurned . . . as.'

l. 20. *gwrthwyneb*, evidently for *ygwrthwyneb*. Mod. W. *yng ngwrthwyneb*.

l. 23. *ydan . . . ykynhelir*, 'is contained under.'

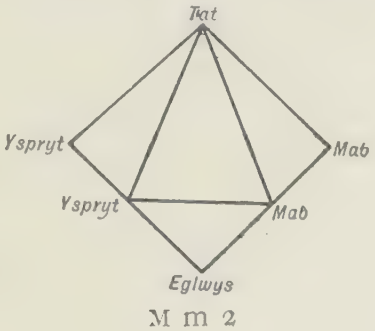
l. 25. *atheir* would be in Mod. W. *i dair*. The preposition *i* is used further on, —*yr tat*.

l. 26. *alluhus*, a very unusual form. The *h* is introduced to facilitate the pronunciation of the two *u*'s separately. The usual form is *alluawc*.

Page 87, l. 8. *ygilyd*. *Cilydd*='fellow;' Ir. *céle*. *Ei gilyđ* is wrongly spelt *eu gilydd* in Modern Welsh, even when it follows a singular expression such as *pob un*.

l. 15. *kyniret*, 'to kindle.' The root *ir* seems to correspond to the Greek *πῦρ*.

l. 24. *krwnn pedwarkoglawc*. Probably because it would be easier to 'cut' (*ysgythru*) a 'square circle' than a round one. But the corners of the square are also convenient to mark the positions on it of *y tat*, *y mab*, *yr yspryt glan* and *yr eglwys* respectively. The figure described is the following:—



Page 88, l. 6. *y karyat*: cf. *y drugared*. The use of the article with abstract nouns is disappearing in Welsh.

l. 10. *ryvelus*, 'militant.'

l. 14. *gwrchyonn*, error for *gwrychion* or *gwrechion*. See lines 6, 12. See also same error l. 16. Mod. W. *gwreichion*.

l. 16. *le*, error for *lei*.

l. 17. *hanwynt*. This might have been written by Wm. Salesbury. The usual and regular form of this word is *henynt*. See note on p. 157, l. 3.

l. 20. *Yr eil yw*. These words should evidently come instead of *a* at the beginning of this line.

l. 26. *bot*. Sc. error for *bo*. See l. 31.

Page 89, l. 4. *rybuchych* from *rybuchaw*, 'to wish.' See note on p. 142, l. 12.

l. 15. *eglwyssyr a chreuydwyr*, officially so called; namely the clergy. This coming from one of themselves is very edifying.

l. 16. *pennach*. The adjective *pen* is occasionally, and the superlative degree *pennaf* is frequently used in Mod. W., but the comparative *pennach* is now obsolete. Cf. *amserach*, *Red Book*, vol. i. p. 6, l. 21.

l. 19. See note on p. 88, l. 14.

l. 24. *trigedigyon byth*, 'those who had ever remained.' Cf. *trigedic*, p. 91, l. 2.

l. 25. *yar hynn*. Sc. error for *yar yr hynn*.

l. 26. *bop*. Probably *peth* should be inserted after this word.

l. 27. *amserawldim*, *tragywydawlbeth*, &c. Very curious compounds; whose meaning however is easily seen from the context.

l. 28. *y serchawl*, 'the lover.'

Page 90, l. 1. *a*. Sc. error for *ae*. Probably also *y* was omitted by the scribe before *kreadur*.

l. 4. *amberlewycuaeu amarwhunev*, 'of ecstasies and trances.'

l. 8. *vedyginaetheu*. Sc. error for *vedyginaethu*.

l. 13. *kerennyd a chyfnessafrwyd*. Two words meaning the same thing, 'relationship.'

l. 14. *ar mab*, etc. *ar=ð'r*.

l. 16. A stop should come after *danaw*. *Gat* for *gafat* = *gafwyd*. The forms commonly used in Mod. Lit. W. are *gaed* for *gafed* and *gawd* for *gafwyd*. But *gad* is used in poetry, and is the common dialectal form in S. Wales.

l. 20. *greuyd*, 'religious order' here.
brodyr pregethwyr, 'preaching friars.'

l. 21 *oe*. Sc. error for *o*.
gnotav, 'exercising;' see note on p. 84, l. 5.

l. 25. *garueidlos*. *d* for *ð*. Cf. *vuudawt*, p. 19, l. 3.

Page 91, l. 1. *glutwediaw*, 'to pray fervently.' Cf. *Red Book*, vol. I., p. 7, l. 4, *ys glut a beth yd ymdidanyssam;* also *ib.* p. 73, l. 15. *kwynaw yn luttaf yny byt*.

l. 4. *yndrut*. The usual meaning of *drut* in Med. W. is 'proud.' Here *yndrut* seems to mean 'worthily;' or perhaps=*taer*, 'diligently.'

l. 7. *plegeint*, Mod. W. *plygain*. The more common form in Med. W. is *pylgeint*.

l. 11. *yr=i'r*, 'from the.'

l. 15. *wybrenn*, 'cloud.'

l. 16. *egluraw*, 'shine.'

l. 26. *kotho* for *koṫho*. Cf. *caffo* for *cafho*, &c. In the next line the *h* is omitted, and the word written *kodo* for *koṫo*.

Page 92, l. 1. *avei*, '(in a way) that would be.'

l. 2. *kylyw*. Sc. error for *klyw*.

l. 3. *yn arafber*. Possibly an error for *yr arafber*.

l. 4. *gwlei*. Error for *gwelei*. Cf. note, p. 88, l. 14.

l. 6. *berfflawn*. ? Error for *berfceithlawn*.

l. 9. *beffyr=befyr* (i.e. *bevr*), Mod. W. *befr*. *loy*, error for *loyw*. See l. 23.

l. 11. Word omitted after *allei*, probably *edrych*.

l. 17. *adurbryt*. ? Error for *adurnbryt*. The bombastic compounds in the foregoing and the following sections make it extremely improbable that this piece is a translation.

l. 21. *adyat? = a dyat*, 'and attractive.'

l. 22. *gogygrwnn*, i.e. *gogyngrwnn*, from *go-cyn-crwnn*.

l. 24. *gasnad*: cf. Davies, '*casnod*, sing. *casnodyn*, floccus, flocculus.'

l. 28. *kroket*. Eng. *crocket*.

l. 31. *mererid*, 'pearl,' from *margarîta*.

dyrnued, cf. *modveṫ*.

P. 93, l. 2. *eneidrwyd*, 'temple.'

l. 3. *ueing*, Mod. W. *fainc*.

l. 6. *ysgarlat klaerwynnaf*. Did the writer not know that the cloth called *ysgarlat* could hardly be white? Cf. Mod. N. Walian *chweitwas coch*.

arllwybr, 'a path.'

l. 8. *byrllysc*, 'mace.'

baem ?, 'palm.'

l. 10. *pwmpaed*. Possibly a late adj. from Lat. *pompa*.

l. 13. *gwyth*. ? from Lat. *victus*.

l. 18. *kyfladrum*, *? kyflawndrum*, *cyflaṫdrum*, *cyfaṫdrum*.

l. 21. *wyneb* seems to be used here for 'cheeks.' Cf. p. 92, l. 26.

l. 24. *ystwyll*, from Lat. *stella*.

l. 25. *auallulawt*, 'apple-blossom.' *Blawt* = *blod-* in *blodeu*.

l. 26. *ysgewyll*. *Ysgawell* or *ysgafell*, 'a ledge'; applied to a man's brow; and also to a cloud, as seems to be intended here. Cf. *Bardd Cwsc* 'ar ysgafell o gwmwl gwyn.'

Page 94, l. 1. *hadef* (i.e. *haṫef*), 'home.'

l. 7. *ymranheu*. Mod. W. *amrantau*. Cf. *keingeu*, Mod. W. *keinciau*, &c.

l. 15. *safwryrdan*, ? *safwyrdan*, 'incense.'

l. 16. *chweith*. Mod. W. *chwaeth*.

l. 17. *sukyr* (i.e. *sucr*), 'sugar.'

blensbwdyr, ? *blanche poudre*.

klaret. It is interesting to find this word used in Welsh at this early date.

l. 22. *orchafuanev* (gorchfant-eu), 'gums.'

l. 23. *elgeth*, 'chin.'

l. 27. *ballassar* (? *ll* = *l-l*), 'azure.' *kwrteisson*, sing. *kwrteis*, from Med. Fr. *courteis*.

l. 29. *ac amyarch*, ? *ae amyarch*.

Page 95, l. 1. *kyfuaddlinn*. ? *kyf-add-lin*. This word may be compared with *kyfladrum*, p. 93, l. 18. With such a corrupt text, it is difficult to analyze these curious compounds.

l. 4. *desoluslathyr; o* evidently meant for a *d*. See l. 3.

l. 6. *kyfladyat*, 'touch.' See p. 97, l. 28.

l. 8. *ystinos*, ? 'asbestos.'

l. 12. *efrei*, 'Hebrew.'

l. 15. *bisswn*, *σινδὼν βύσσινος*. See Liddell and Scott.

l. 17. *kordwan*, 'cordovan leather;' generally written *kordwal* in the *Red Book*.

l. 18. *gwageu* (error for *gwaegeu*), 'clasps.' See p. 96, l. 30.

l. 21. *ysgin*. 'cloak.' See Iolo MSS., p. 194.

l. 28. As the MS. is not printed line for line in this reproduction, the poetical pieces have been divided into lines. In the MS. of course these pieces are written continuously.

Page 96, l. 1. *Neun* = *Neu'n*. *Neu* is a meaningless prefix particle = Mod. W. *je*. See *Red Book*, vol. II, p. xxxv.

l. 2. *differeist*, 'defendedst.'

gwaet is in apposition to *yn*, 'us.' 'When thou didst ordain us, the blood that thou createdst, to be fruitful blood.'

l. 3. *gwyargeist*. *gwyar* 'blood, gore;' *ceist*, ? plural of *cest* = Lat. *cista*.

l. 7. *gennyf ui;* perhaps the latter word is *ni*. We should have *gennym ni*.

l. 8. *praw*. This (and not *prawf*) is the regular form. *Praw*, *profi*, as *llaw*, *llofrudd*. Goronwy Owen writes—

Ba fwyniant heb ei finiaw?
Ba chwant heb rychwant o braw?

This form pre-supposes a root *prāb-*, in which case the word is not derived from the Latin *probare;* but *praw* is probably formed by false analogy from the root *prof*.

l. 10. *keudawt* from *cavitât-*, as *kiwdawt* from *cîvitât-*. The former word from the meaning of 'hollow,' came to mean 'inside,' hence 'entrails' and 'memory.'

l. 11. *gwawt*, 'a song of praise.' The earliest meaning was merely 'a song'; cf. Lat. *vatis*, W. *gwed-yd*, 'to say.' The present meaning 'satire,' comes from an ironical use of the word in the medieval sense.

l. 13. *diledryt*, probably for *diledvryd*. Cf. *dedryd* for *dedvryd*, &c.

l. 14. *kywyt*, ? the reverse of *anwyt* and meaning 'congenial.'

l. 17. *Maen*, for *mae'n*?

dineudawt, 'outpouring.'

l. 22. *pan*, 'pellitium, pili molliores.' Dr. Davies.

Blawd mân yw'r pân ar bob pill.
D. ap Gwilym i'r eira.

l. 23. *ogor kan-*, evidently for *o organ-*.

l. 26. *restyr.* Mod. W. *rhestr*, 'a row'; here it would seem to be used for 'a ribbon.'

l. 30. *waec;* pl. *gwaegeu*, 'clasp.'

l. 31. *Amen*, sc. error for *Amaen.*

Page 97, l. 1. *yr* should perhaps be *ry.*

l. 3. *godeuawt*, sc. error for *godeuawd.*

l. 6. *amedrodryon*, sc. error for *amerodryon.*

l. 9. *lafynnev*, 'laminae'; and borrowed from the Lat. word. In Mod. W. *llafn* means 'a blade.'

l. 10. The words at the bottom of the page to be inserted here are written at the bottom of the page in the MS. But the second line has been cut out by the binder so that only the tops of the letters can be seen, and copied above the first line in a modern hand.

l. 11. *mal*, 'milled' or 'beaten.' See p. 124, l. 14.

l. 13. *kein*, ? for *keing.*

l. 15. *wehynnei*, 'drew.' *Gwehynwyr dwfr*, 'drawers of water.'

l. 18. *lyssewyn*, so in S.W. dialects. Mod. lit. form *llysieuyn* is artificial, like *gieuyn* for *giewyn.*

gwtt, Lat. *gutta* as in the Vulgate, Ps. xliv. 9, and Eccles. xxiv. 21. *bam*, 'balm.' *sinam*, ? '*cinnamon.*'

l. 23. *a deueint.* The usual plural form is *deuent.* But cf. *D. ap G.*, xiii.

wanegyat, 'waving.' *Gwaneg*='wave.'

l. 29. *pymtp.* Sc. error for *pymp.*

Page 98, l. 1. The scribe writes *ger yvronn*, forgetting that the genitive *euruab* follows. Read *ger bronn yr euruab.* He commits a similar blunder in l. 2. Read there *a oruc.* And see note on p. 23, l. 22.

l. 10. *diwyll.* Mod. W. *diwyllio*, 'to cultivate.'

l. 19. *obryn*, 'deserve.'

l. 22. *ymluneythaw* for *ymlunyaethaw.* Possibly a sc. error; but it seems to indicate that *ae* in the penult was pronounced *eu* as in Mod. W.

l. 24. *rwy=ry* in the next instance.

l. 30. *glan.* The text gives an exact representation of the correction in the MS.

hopyaw, ? 'hop.'

Page 99, l. 2. *vreinyawl hynaf.* The Spirit addressed.

l. 3. *Gofwyan*, 'visit our.'

yn kyngyt, 'to meet us.' *waessaf*, 'protection,' 'surety.'

l. 6. *odut vchaf*, 'from the highest land,' i.e. from heaven.

l. 8. *Oys duwr deheu* seems to be for *Oes Duw'r deheu;* but the meaning is not clear.

l. 10. *ynn=in ?*

l. 11. *loywneheulhaf.* 'The bright hued sun of summer.' *gne*='hue, tint.'

l. 12. *dirryeu.* Mod. W. *dyrïau.*

l. 13. *kny ? = cnuf.*

l. 16. *elwch*, 'gladness, joy.' See Black Book, *Facsimile*, p. 26 b, 'llawen vi bri. brython. kenhittor kirrn eluch.'

alaf, 'riches.'

l. 17. *waethaf*. Read without stop after this word.

l. 20. *tir=ti'r*.

l. 21. *ryssed*, 'abundantia.' *rwysc*, 'imperium, authoritas.' Dr. Davies.

l. 24. *glein*, ? 'pearl.' Ir. *glain*='glass.' The word is often used of persons, e. g.—

Owain, glain dwyrain Glyn Dŵr.
Owain arglwyddlain aur gledd.

Iolo Goch.

l. 26. *yvreicheu*. Sc. error for *dyvreicheu*.

l. 27. *verwindeb*, from *merwin-o*.

l. 29. *golusgyon*, 'draughts,' from *go-* and *llusg*, pl. *-ion*.

dileeu, sc. error for *dilyeu*.

Page 100, l. 1. *y mae*=Mod. W. *mai*. *yryvot=y-ry-vot*.

l. 2. *ysgeinnyaw*, 'splash,' 'scatter like spray.'

l. 11. *eneweu*. Sc. error for *enweu*.

l. 13. *yw y*. One would be sufficient, *yw=i'w*; or *y=i'i*. But perhaps the error is for *yn y*. The crosses in this and the following line are red in the MS. Those in lines 24 and 30 the rubricator has neglected to draw; and there is only the thin outline by the scribe.

l. 17. *ystor*, ? 'resin.'

l. 18. *yr*. Error for *y*.

l. 28. *lluchaden*, ? 'lightning.'

Page 101, l. 3. *dwyvrwyt*, 'twice inwoven;' cf. *dribrwyt*, l. 6.

l. 7. *nogyt*, 'than.' Cf. p. 95, l. 2.

l. 20. *ylyfyr*. Error for *y llyfyr*. The first part of the book is missing, as already noted.

l. 29. *aryarcher=a-ry-archer*.

Page 102, l. 5, *eres*, 'wondrous.'

l. 11. *gymynediwyeu*, 'commandments.' See p. 63, l. 30.

l. 16. *wledychont*, 'rule.'

l. 19. *darestwng*, intransitive. After *hyt* the scribe has omitted *na*. *yr byt=i'r byd*. 'Their powers submit so that they may not hurt the world at will.'

l. 20. *rotho*. See note on *kotho*, p. 91, l. 26.

l. 26. *amgenu*, 'better.'

Page 103, l. 3. *gwelir*. ? Error for *gelwir*.

l. 4. *ygyfyeithir*. Error for *agyfyeithir*.

l. 10. *at vo nessaf=po nessaf*. So that *po* is not=Lat. *quo*.

l. 17. *y corff y vydawl*, as corrected.

Page 104, l. 1. *Gwanecneit*, 'the rising of a wave.'

l. 3. *gwiwne*, 'having a goodly hue or colour.' *gwawnar*, ? = *gwawn âr*.

l. 7. *dwyre*, 'to rise.'

l. 9. *ysgwnchwec*. *ysgwn*, ? error for *ysgawn*=S. W. *ysgon*=N. W. *ysgafn*.

l. 10. *divrec*, 'flawless.'

The existence in 1343 of these *Englynion Unodl Union*, in each of which the last couplet is a perfect cywyđ, and in which the cynghaneđ is at least as highly developed as in D. ap Gwilym's cywyđau, corroborates the evidence collected in the Iolo MSS. that D. ap Gwilym was born in 1300, and not in 1340 as Pughe supposed.

Page 105, l. 7. *vlwynyded.* In *blwyddyn*, from *blêdenis*, the accent falling on the *ê* gives *wy*. In *blynedd* the unaccented *e* gives *y*. Unless the form in the text is an error of the scribe, it may be supposed to be derived from a form in which the *ê* had a secondary accent.

l. 12. *yr awr honn*, at the time of writing.

l. 14. *linhenllan a litoninancan*, ? *liton Mancan.*

l. 18. *yr yn vab*, 'from his youth.'

l. 21. *ydaw* for *adaw.*

l. 22. *eissoes*, 'nevertheless.'

l. 23. *duhudaw*, 'comfort.' The usual spelling is *dyhudaw.* But *y* separated from the following vowel only by a breathing was often pronounced *u*, as before a vowel. See note on p. 14, l. 25.

l. 27. *aduw.* The *a* is unnecessary after *tra*, unless *tra* here is merely a prefix of the verb.

Page 106, l. 2. *porthloed* is the correct form. Mod. lit. W. *porthlađ.*

l. 12. *lewas*, 'ate.'

l. 16. *elchwyl* for *eilchwyl*, 'the second time.'

proui, 'proved,' i.e. 'tried.'

l. 19. *plwyf*, in its original sense of 'people.' It is derived from Lat. *pleb-em.*

l. 30. *vynet ynys arall.* Motion to expressed by simple accusative. Cf. Aneurin's

Gwyr a aeth Gattraeth gan wawr.

Page 107, l. 5. *ffynnyaon.* An *6* carelessly written may easily become an *o.*

l. 9. *wynebclawr*, 'flat-faced,' like a *clawr* or board=Ir. *clár-ainech*, 'table-face,' i.e. without nose or eyes.

l. 12. *seilym*, pronounced *seilm*, pl. of *salm.* The modern plural is *salmau.*

l. 14. *gyluin*, 'beak.'

l. 16. *hyny=yny.* Mod. W. *oni*, 'until.'

l. 19. *ol yn ol*, slightly separated in the MS. becomes one word in Mod. W.

l. 24. *kewilyd*, 'modesty.'

l. 25. *de.* Sc. error for *dy.* See Introduction, p. xviii, ¶ 4.

l. 30. The scribe has omitted *y* after *yw.*

Page 108, l. 3. *dwymynn* ? pronounced *twymn*, 'hot.'

l. 8. The scribe repeats the sentence ending with *raclan*

l. 11. *ymhoelawd.* Final *t* corrected into *d* by rubricator, as represented.

l. 24. *ac yscot oed* is a parenthetical sentence—'and he was a Scot.'

l. 26. *a vedrawd*, 'came upon'; generally *medru* is 'to hit a mark' in Med. W. See *Red Book*, vol. i. p. 71, l. 2. Root *metr-*, 'to measure.'

Page 109, l. 8, *bugelyȧ.* Mod. W. *bugeiliaid.*

l. 9. *greoed*, flocks; sing. *gre*, from Lat. *greg-em.*

l. 13. *yvod*, i.e. *y vod*, 'his pleasure.' *Wrth ei fodd* is a common expression in Mod. W.

l. 18. *diosglwch.* The *l* is probably a scribal error.

l. 22. *dywant.* Sc. error for *dywawt.*

l. 29. *dihaedaf*, ? *di-heidiaf.*

Page 110, l. 1. *ffynnyawn*, l. 3. *ffynnawn.* See note on p. 18, l. 7.

l. 2. *hediw*, like *ydiw.* See note on p. 47, l. 25.

l. 7. *ac eissoes*, 'nevertheless.'

l. 11. *satpa.* The contraction between the *t* and the *p* (which is an imperfect *a*), stands for *ra.*

l. 13. *onny.* The rubricator should have deleted *nny.*

l. 18. *dyrwestassant*, 'fasted.'

l. 21. *crupleit*, pl. of *crupl* from the Eng. *cripple.* In Mod. Coll. W., with the swarabhakti vowel, *crupul.*

l. 23. *aydan*, i.e. *Aeđan.* See Introduction, p. xxv, ¶ (xvii.)

l. 27. *dyoer*, generally written *dioer*; monosyllable. Cf. *D. ap Gwilym*; Marwnad G. Gryg—Gymain (dioer, gem a'i deuruđ). Seven syllables. Perhaps it is a corruption of *Duw a ŵyr.* Cf. *moe* for *mwy*, &c.

yt^{i}, that is, *ytri* = *i tri* = *i dri.*

l. 28. *vanachol*, 'monastery.' Cf. *y Fodol* = *Hafodol.*

Page 111, l. 1. *oet*, generally in Med. W. 'a fixed time,' 'an appointment'; in Mod. W. 'age'; here in its simple meaning 'time.'

l. 4. *druod* for *drwod.* Sc. error. Evidently *u* is used for *w* in the scribe's copy, as in the *Black Book* and 13th cent. MSS. See below.

l. 5. *dvfuyr* for *dwfuyr* = *dwfr*; and l. 10, *guelei* for *gwelei.*

l. 7. *ynyvv* = *yny vu*, 'till he was.'

l. 13. *maydawc* = *mayđawc.* It is not the Welsh name *Madawc*, but stands for the Irish *Mo-aedoc* = *Aidan.*

l. 8. *racdu.* Med. W. has *-u* as well as *-unt* for the 3rd pers. plural termination of prepositions. Mod. Lit. W. *rhagđynt.* See *vrthv*, p. 113, l. 19.

l. 19. *eiste.* The disappearance of the final *đ*, which in this word is never heard in any of the dialects, is thus shown to be early.

l. 20. The rubricator should have deleted *awnna.*

l. 27. *allmarw* ? 'dying.'

Page 112, l. 1. *ffreutur*, 'monasterium fratrum,' Dr. Davies. ? *frauaterium*, vastum, incultus et eremus ager. Idem quod fraustum. (Ducange.)

l. 6. *menegys*; *y* for *i.*

twyllwr. Sc. error for *twyllwyr.*

l. 10. *hynys.* The initial *h* is probably a mere error, caused by the anticipation of the *h* in *hon.*

l. 13. *kreuydwyr* in the Med. sense = 'clergy.' See p. 89, l. 15, and p. 90, l. 20.

l. 19. *ywch* for *ych.* Cf. p. 47, l. 21.

ll. 21, 23. *yr niuer*, as corrected by the rubricator; 'to this number.' It is probable that the scribe followed his copy correctly, *niver* being taken in it as the accusative after pregethu, a construction shown by the rubricator's correction to be at that time obsolete. *Pregethu* = *preceptare*, and construed the same. Cf. Skene's *Four Ancient Books*, vol. ii., p. 181, l. 2. In p. 113, l. 7 *ygrist* = 'for Christ.'

l. 24. *yr hwnn yniuer yma*. Here the scribe seems to have bungled in attempting himself to make a similar correction; possibly regarding *yniver* = *niver*, as *eniwet* for *niwet*, &c.

l. 27. *hadwen*. Cf. 'Capten a adwen ydwyt,'—*L. G. Cothi*; 'Un awen a adwen i,'—*Goronwy Owen*. Cf. also *Red Book*, vol. i. p. 113, l. 9.

l. 30. *rat duw arnaw*, used as an adjectival expression. ? *a* omitted.

Page 113, l. 4. *ywlat*, 'to his country.'

a barchassei. Either the *b* or the *ch* should have been deleted. The scribe has confused *barassei* and *archassei*.

l. 6. *duw vawr*. The scribe has omitted *yn* here.

l. 9. *gigleu*. Reduplicated form, also written *kiglef*; perfect of *clywed*. Root, *clev-*.

l. 13. *arodes*, *arodes*. One of them should have been deleted.

gyduundeb, ? for *gydundeb*. The compound of *kyt* and *duundeb* should be *kytuundeb*, Mod. W. *cytundeb*. See p. 115, l. 9.

bennaf. The medial mutation is caused by the dual. Cf. *y ḋeuḋyn bresennol*,—*Com. Prayer*, &c.

l. 17. *avore* for *yvore*, 'the morning'; *bore* being fem. here. The change of *initial y* into *a* has often been noted. The Mod. form is *yfory*.

l. 19. *vrthv*, i. e. *vrthu*. See note on p. 111, l. 18.

l. 21. *piscawt*; *i* for *y*. Cf. *ynheu*, l. 1; *mynheu*, l. 31.

ar hynt, 'immediately.'

l. 26. *dabre*, 'come thou.' The origin of the word is obscure.

l. 28. *eissoes*, 'nevertheless.'

yrhwnn. Sc. error for *yrhynn*.

Page 114, l. 3. *gynnulleitua*. There is a tendency in Med. W. to harden mutes before consonants, even *y*. Cf. *llityaw*, &c.

gwelyynt. Sc. error for *gwelynt*.

l. 5. *dryyruerth*. Sc. error for *drycynuerth*.

l. 13. *sauan*, pronounced *savan*. The swarabhakti vowel is introduced as in S. W. dialects. In Gwyneḋ and Lit. W. the older *safn* remains.

l. 17. *mal bei atuei*, 'as if it were that it was.' Med. Welsh has *yt vo* in another tense. See p. 103, l. 10.

l. 19. *kannhlyn*. The *h* is perhaps an error; but *canllyn* is heard as well as *canlyn* and *càlyn*.

l. 20. *vlwynnyded*. See note on p. 105, l. 7.

l. 21. *kerddawd*; *dd* for *ḋ*.

l. 27. *bedei* for *bydei*. Cf. p. 10, l. 21.

l. 29. *brenn*. Error for *brynn*; evidently caused by the proximity of *benn*.

Page 115, l. 1. *hynny* should come after *a*.

l. 9. *rycgtunt*. A somewhat unusual spelling for *rygtunt* or *ryngtunt*.

l. 24. *nawdir*; *d* for *ð*. See note on p. 90, l. 25.

l. 26. *adan*. *a* is frequently used for *o* = 'from, of.' See note on p. 123, l. 20; and *Red Book*, vol. i. p. 66, l. 14.

l. 29. *lauasso* usually written *lyvasso*. Cf. Ir. *lámaim* 'I dare, I take in hand.' Cf. also, *gorllawes*. *Myv. Arch.*, vol. i., p. 258.

Page 116, l. 2. *oduundeb ybrenhined* 'with the kings' consent.'

l. 10. *ythangneved*; *th* for *ð*.

l. 12. *yn yng ar hynny*, 'close on that, immediately.'

nt llef. The ends of the lines on p. 102 A of the MS. are retraced, as indicated by the thick letters in this and the following lines.

l. 18. *ael*. Should evidently have been deleted.

l. 20. *crocssan* ? 'jester.' The context seems to indicate that it means 'fornicator.'

l. 22. *kymein hun*, ? 'every one.'

l. 26. *glywyssawch*. Mod. W. drops the stem vowel of the aorist in *clywed* as well as *gweled*; thus *clywsoch* not *clywasoch*.

l. 31. *pann yw*, 'that.'

Page 117, l. 5. *personnyeit*. So also in Mod. N. W. But some writers insist upon aping English, and writing *parsoniaid*.

l. 22. *ymwelwn*, 'see each other.'

l. 27. *lawssant*. Sc. error for *lewassant*.

Page 118, l. 7. *lauuryei* for *lauuryeu*. See note on p. 2, l. 2.

l. 9. *molyant ryswyr*, 'the praise of the champions.'

ysgaelussir. Written *esgeulusir* in Mod. W.

l. 20. *yndia*. Cf. *mynheu*, p. 113, l. 31, &c.

yr asia. See note on p. 18, l. 16.

l. 25. *coffayssam* = *cof-ha-yssam*. *ay* is not a diphthong here.

l. 29. *Dywedic*. Rubricator's error for *Dywededic*.

Page 119, l. 7. *dynyon*. In Med. W. *dyn* is used for both sexes.

l. 20. *leen*. The form *legend-* gives *lleenn*, which may become either *llenn* or *llên*. This accounts for the uncertainty of the quantity of the vowel. N. W. *darllennoð*; S. W. *darllenoð*; N. W. *llenor*, S. W. *llennor*.

l. 21. *reeni* shows that it would be rash perhaps to treat Mod. *rhieni* as plural of *rhian*. The root may be *reg-*, 'rule.'

l. 22. *oddunet*. Mod. W. *aðuned*.

l. 24. *ryoleu*; *y* for *e*; *reol* is perfectly regular from *regul-a*.

Page 120, l. 3. *evas*, that is Ewyas, which has left its name to Ewyas Harold in Herefordshire. See Owen's *Pembrokeshire*, p. 199.

l. 5. *annobeith*, 'hopeless.'

l. 8. *dinas*, mas. See note on p. 44, l. 19. *edrych*, 'visit.'

l. 16. *fraffet*. Initial *f* for *ff*. Cf. *fieid*, p. 14, l. 12.

l. 17. *llawer*. Sc. error for *llawr*.

l. 18. *wstat*. Sc. error for *wastat*. *oda* = *od a*, 'if there goes.'

seif, Mod. W. *Sais*, 'an Englishman,' from nom. *Saxo* treated as *Saxio*, while pl. *Saeson* is regular from *Saxones*.

l. 19. *elin*, 'elbow' or 'bend.'

l. 21. *tret*. Sc. error for *tref*.

l. 23. *vfylldawt*. See note on p. 79, l. 10.

l. 25. *aberriw*. The initial *a* is dropped in the modern name, which is Anglicized Berriew.

l. 26. *yyt*, 'his wheat.'

l. 28. *kergia* ? = E. *charge*. Cf. *pwrcas* from Eng. *purchase*.

Page 121, l. 2. *yle*. Sc. error for *ylef*, 'his voice.'

ll. 5, 6. *a vynna*, *awna* for *avynnaf*, *a wnaf*.

l. 8. *efae*, 'with his.' See note on p. 79, l. 2.

l. 12. *yscot* and *gwydel* are evidently identified.

Page 122, l. 7. *gwarchadw*; by metathesis *gwarchawd*. Mod. W. *gwarchod*.

l. 12. *athoet*, for *athoed*. Probably the *t* of the old orthography in the scribe's copy. Or it may be due by anticipation to the final *t* of *that*.

l. 13. *aro*, generally written *arho*. But *r* may be read *rh*. The word was probably accented on the last syllable. In the next line *arhoaf*.

l. 17. *fambyr*, pron. *sambr*; Mod. Coll. W. *siambar*. From Eng. *chamber*.

l. 20. *caffel*, from *caf-hel*. *Cael* comes from *cafel*. The form *caffael* is also found in Med. as well as in Mod. W. Med. W. has also the parallel forms *gadael*, *gadel*; *gallael*, *gallel*; *adwaen*, *adwen*; see note on p. 112, l. 27.

l. 28. *thannv*, 'extend, spread.' The relation between this word and the modern *taenu* is obscure. *Taenu* is certainly a N. W. dialectal form. *Tannu* seems to be from a root *tand-* = Lat. *tend-*; or it may be borrowed direct from Latin. Cf. *ariant* from *argent-*.

l. 29. *origin*. Dim. of *orig*, which is itself a dim. of *awr*.

Page 123, l. 10. *kyfyl*, 'neighbourhood.' The root is found in *hyd y fyl*, 'to the brim.' The word is found in Mod. W. only in the phrase *ar gyfyl*, 'near.'

l. 12. *gwaredawc*. Mod. W. *Gwredog*.

l. 14. *mu* from *bu*, also found as *buw*. Mod. W. *buwch*, *buchod*, *buarth*, &c. Root *bov-*.

l. 15. *yny kylch*. Sc. error for *yny chylch*.

l. 20. *ffest*, 'diligent.' ? Eng. *fast*. 'Aed hon yn ffest a'm cerdd arwest.' *R. Goch ap Rhiccert*, c. 1310.

abeth = *obeth*. Cf. *Red Book*, vol. i. p. 7, l. 4, *ys glut abeth*.

Page 124, l. 9. *keuenderw* is a somewhat curious form, due probably to the scribe's habit of writing the swarabhakti vowel in *keuen* uncompounded. The form in l. 13, *keuynderw*, representing the sound *kevn'derw*, is regular. Cf. *genedyloed*, p. 11, l. 5.

l. 14. *kellynnawc*. The two *l*'s represent a double *l*, not the sound ɬɬ. The modern name is *Clynnog*.

l. 14. *val*, 'payment.' *Eur mal* seems originally to mean 'beaten,' or 'milled gold.' See p. 97, l. 11. It usually denotes 'gold coin;' see Silvan Evans, s. v. *Aur*. From this the meaning of 'payment' follows naturally: both D. ap Gwilym and

D. Nanmor have '*a dâl im aur mâl*.' Probably *mâl*, 'payment,' is only short for *aur mâl*.

l. 29. *kymoned*, from *kym* and *bôn* (of *bonedd*).

Page 125, l. 4. *distein*, 'steward,' from A. Sax. *disc-thègn*.

l. 21. *oe*, 'to his.' Cf. p. 20, l. 30.

l. 22. *nathyckyei idaw yroed arnaw*, 'that what he was at availed him not,' literally.

l. 24. *kymell idaw*, 'secure for him'; *kymell*, literally, 'to compel.'

l. 29. *ygelein*, 'the dead.'

l. 30. *tynnawd . . . ymdeith*, 'dragged him away'; *ymdeith* (for *ymdeith*) is the older form of *ymeith*, Mod. W. *ymaith*.

Page 126, l. 1. *yndiargysswr*, 'immediately.'

ydiuarhav for *ediuarhav*. Cf. *ketymdeith* and *kytymdeith*, &c.

l. 6. *agkryno*, 'prolix.'

l. 10. *bellynnic* for *bellennic*. See note on p. 136, l. 25.

l. 11. *char|aroryon*. Sc. error for *char|charoryon*.

l. 16. *heb*, 'said he.'

duid. Sc. error for *dauid*.

l. 21. *ygyt*, ? *athi* omitted.

l. 23. *oreilyt*, 'onus grave.' Dr. Davies.

l. 25. *bidinoed*. The first *i* is for *y* as in *tidi*, &c. Cf. also *diweithredoed*, l. 27.

l. 26. *arwed*. See note on p. 81, l. 17.

heideist, from *haeđu*. Cf. *keithiwet*. It is evident that even in the 14th century *ae* followed by *i* was apt to become *ei*. Cf. Mod. W. *gweiddi*. But in many cases the broad sound remains; thus in Gwyneđ *meuddist* not *meiddist* for *maeddaist*.

nef. The sense requires a stop after this word.

Page 128, l. 7. *vfylltawl*, 'humble.' *waredogrwyd*, 'gentleness.'

y pale. An excellent example of *y* = 'from.'

y panndathoedd. *Pann* is relative, 'that;' perhaps the *y* before it is the prep. *y* 'from,' repeated. Thus *y pale y panndathoedd* = 'from what place (is it) from which you come?' Cf. p. 137, l. 22.

neur = *neud*. See note on p. 96, l. 1.

l. 10. *iustus* is perhaps an etymological spelling. The usual form of the word is *ustus*.

Ac ydoeth yna yw dyscu doethineb, 'but it is for the wise to teach wisdom.' Probably a word is omitted after *Ac*, such as *gweith*.

l. 14. *rin*, 'virtue, essence.'

ll. 16–18. The bottom of p. 111 A is very badly scratched. Some words are wholly illegible, some faint, and some letters are retraced, as shown.

l. 25. A word is scratched out between *duw* and *nef*, and the word *seith* and the caret are written exactly as represented. It is not easy to conjecture what the word scratched out was, or why the caret should have been placed after *nef*. Probably the copy read *Seith nef yssyd*.

Page 129, l. 4. *o achwysson*, 'on account of.'

l. 5. *ach confessoryeit.* Sc. error for *achonfessoryeit.*

l. 11. *yny.* The words *lle y* are probably omitted. See l. 7.

l. 13. *yw* should have been omitted here. It was written by the scribe from force of habit.

l. 15. *yn dramgwyd.* In the MS. the letters *di* are written above the line before *dramgwydd* in a later hand. It is not easy to restore the text; possibly, if *dramgwydd* is not altogether a mistake, *di-dramgwyd* is correct.

l. 17. *kreuyd.* The usual word is *grad.*

l. 21. *ynt.* The frequency of plural verbs is a sure sign of translation from Latin.

l. 24. *archagelyaeth.* Etymological spelling; see the correct form *egylyaeth* in l. 23. See also *kristal*, l. 3, and cf. *kristial*, p. 65, l. 19. The writer is evidently an early Salesbury.

kreuyd knawdawl, men. See p. 9, l. 12.

l. 29. Words scratched out in MS. They were probably *dwy sul. A.*

l. 30. *wybrev.* The scribe must have mistaken *n* for *u* and written it *v.*

Page 130, l. 4. *gogyll.* ? Sc. error for *gogylch.*

l. 5. *ymro*, 'on plain,' as opposed to mountain. Cf. *Bro Morgannwg.*

l. 7. *dynyon yda.* The sense requires *ydynyon yn da*, i. e. i ðynion yn ða.

There seems to be an attempt in this account of the creation to improve scientifically upon the first chapter of Genesis. Angels are created on the first day; the sun and moon are created with the firmament on the second, light being a necessary consequence; seas, lands, and vegetation on the third; fishes and fowls on the fourth; animals on the fifth; man on the sixth. A day is added for benediction in order to make Sunday the day of rest.

l. 16. *Am dywedut.* 'Wilt thou tell me'? *Am* = *A'm*, where *a* is the interrogative particle.

l. 22. The scribe wrote the inevitable *lleuat* after *heul*, and found out his mistake before proceeding further.

l. 24. *yspeil*, 'skin,' from Lat. *spolium.* In Mod. W. it means 'booty' only.

l. 28. *daerawl* for *daearawl.*

Page 131, l. 3. *amyskawn*, l. 8. *ymyscawn.* Cf. *amðiffyn*, *ymðiffyn.* The prefix is enhancive as in *amdrwm.*

l. 8. *ac.* Sc. error. Omit or put before *ymyscawn.*

gwrdlasliw, for *gwyrdlasliw.* Cf. note on p. 83, l. 6.

l. 12. *prud*, 'modest.' It has not yet acquired the modern meaning of 'sad, sorrowful.'

l. 15. *kyngybellet.* Cf. Mod. W. *cyn gymaint*, &c.

l. 18. *awr anterth*, 'the morning.' See Silvan Evans under *anterth.*

l. 24. *gyt ae ragoreu*? 'with their excesses.'

Page 132, l. 1. *pechawt.* Sc. error for *pechawd.*

l. 13. *ym gymar.* Sc. error for *yn gymar.*

l. 14. *heb yr hi.* It is not usual to see *yr* before a pronoun; it was probably supposed to be the article. It is really a part of the verb, which seems to have been a deponent verb.

l. 17. *pechev.* Sc. error for *pechv.*
kythreurawl. Sc. error for *kythreulawl.*
l. 22. *oruthyr*, from *go-* and *ruthr.*
Achystegeu, 'and labours.'
l. 23. *ronan*, ? Eng. *groan.*

Page 133, l. 3. *arglwys.* Sc. error for *arglwydes.*
l. 5. *y ympry-.* Sc. error for *yr ympry-.*
l. 6. *dallawd.* The two *l*'s stand for double *l*, as in *gallon*, l. 7.
l. 7. *creu*, 'blood.'
l. 13. *kychwynnv*, 'to rise.' See also p. 135, l. 24. In Mod. W. *cychwyn* means 'to start, to set out.'
l. 17. *brethychus.* Possibly from *brathu*, and = *brathedig*; but more probably a sc. error for *brewychus.*
l. 18. *ysgynnawd.* Sc. error for *disgynnawd.*
l. 31. *yerni ac yedi.* Perhaps the first word is for *i arni*, and the second is a sc. error for *yndi.*

Page 134, l. 2. *gallont*, like *gyffroo*, should be singular. The plural is owing to the plural *eneideu.*
gyuarcho, here 'to touch'?
l. 7. *boen* should, of course, have been deleted altogether.
l. 8. *syw*, 'vain.' The translation is very slavish here.
l. 10. *diheinyaw. heinyaw* (from *heint*) with intensive *di-*
l. 11. *gofut|dron.* See p. 133, l. 26, *budredyon boeneu.*
l. 14. *anustyr.* A curious instance of *u* used for *y.* The word is *anystyr.*
l. 19. *amrypheida.* The text is very corrupt. We conjecture that the word was originally *amperpheidaf.* (See *perffeidyaw* for *perffeithyaw*, p. 19, l. 8. See also *phrydyeu*, p. 136, l. 5.) The writer of the scribe's copy made the common mistake of jumping from one *p* to the other, writing *ampheidaf*, and then by way of correction inserted ꝕ for *er*[1] between *m* and *p*, giving *amerpheidaf.* Our scribe first omitted the contraction, and then misread it; probably omitting the final *f* because he thought *pheidaf* was the verb, which he had already written twice (lines 5, 6), with *ry* as verbal particle. This is corroborated by Canon Williams's version reading *amrypheidaf.* Silvan Evans, quoting this, rashly hazards '*Amryffaidd*, depraved?'
l. 24. *vwynt.* A curious form of the 3rd pl. subj. The usual form is *vont.* See note on p. 157, l. 3.
l. 27. *katkoreu*, 'ember days.'
l. 28. *swydev. Swyd* is used here in the original sense of 'seat, position.'
l. 30. *yrydaw*, 'between him.' 3rd pers. of the preposition *yrof.*

Page 135, l. 3. *kyssuledic*, 'confessed.' *Kyssul* is from *consōlor.*
l. 5. *prud.* See note on p. 131, l. 12.
l. 8. *alon*, l. 9. *elyn*, both singular. *Gelyn* was originally the plural of *galon*, but it came to be used first as a collective noun, then as a singular.

[1] This abbreviation may be read *ir*, *er*, *yr*, or *ry*. See Introduction, p. xvii.

l. 14. *yn ffyryf*, 'firmly.' In Mod. W. *ffyrf* means 'stout.' It is derived from Lat. *firmus*.

l. 15. *honedigaeth drwc oganus*, 'evil report.'

Page 136, l. 1. *arglwy*. A *d* is added above the line by a later hand.

l. 4. *piler*. Eng. *pillar*. ? Fr. *pilier*.

ysgyrsseu. See note on p. 54, l. 15.

l. 9. *atto*, for *aatto* = *a*, 'which,' *atto*, 3rd sing. subj. of *gadu*.

l. 17. *ymosmeithaw*. A compound of *ym* and *gossymeithaw*.

l. 23. *kayn*. Old *ai* gives *ae* (also written *ay*) in Med. and Mod. W. Cf. *ffael* from Eng. *fail*, &c. This name, though written *Cain* in modern Bibles, is always pronounced *Caen*, except by charlatans. Modern Welsh *Cain* would be *kein* in Med. W.

l. 25. *gynnat*, for *gennat*. Cf. *ystyphan*, l. 28, and *bellynnic*, p. 126, l. 10. In the accented syllable *y* for *e* is not so common as the reverse, e. g. in *bedei* for *bydei*. It seems to be a peculiarity of the writer of this piece.

ll. 26, 27. The faint letters in these lines have been scratched out, but are still legible.

l. 28. *erodyr*. The final *r* is probably due to a confusion of the name with the word *herodr*, 'a champion.'

Page 137, l. 4. *eidewonn*. A mere bungle. The correct form *idewon* appears on line 4 of the former page.

l. 6. *caluarie*. The usual form is *caluaria*.

l. 11. *nprydy*, l. 12, *yd* have become faint through being rubbed against *taf peth* and *kanyspwyb*, p. 138, ll. 4, 5.

mywn. Sc. error for *mwyn*.

l. 22. *neb*. Sc. error for *nef*.

l. 27. *idrian*. *I* for *y*, as on p. 1, l. 4. The interchange of initial *a* and *y* has often been noticed.

Page 138, l. 4. *gytaf*, *eglwwys*. Sc. errors for *gȳtaf* or *gyntaf* and *eglwys*.

l. 9. *yr* = *i'r*; a translation of the Lat. dative.

l. 12. The word *vn* is scratched out before *duw*, and *tri* written above exactly as represented.

l. 18. *digredic*. Sc. error for *digreedic*.

l. 19. *ny|crewyt* should have been either *nys|crewyt*, or *ny|chrewyt*.

l. 23. *kanny bont*, 'though they are not.'

Page 139, l. 2. *ac eissoes*, 'nevertheless.'

ll. 7, 8. The word *vn* in these lines is probably a mistake, as also the *y* in *yt*^{i} *duw*, l. 9.

l. 11. *hagen*, an enclitic = Gk. δε.

l. 12. *deilawd*. Sc. error for *deillawd*.

l. 21. The rubricator has neglected to draw his red initial. In the centre of the space provided for it is the hair-line letter written by the scribe for the rubricator's guidance.

l. 28. *aeni*. Sc. error for *eni*, caused by the preceding *ae*.

l. 30. *seuedlawc*; *e* for *y*. Cf. *bedei*, &c.

Page 140, l. 2. *nyt yr mynet dev troi*. These words make no sense as they stand. The translation is literal if we omit the words *mynet dev*; and probably the scribe had intended to draw his pen through them.

Page 141, l. 3. *erbynneit*, 'to receive.'

l. 4. *gobrwyaw*, 'to deserve.' In Mod. W. *gwobrwyo* means 'to reward.'

l. 15. *ogeithiwet*. See note on p. 126, l. 26.

anreithaw, 'plunder'; from *an* negative, and *reith*, law, which is derived from Lat. *rectum*.

l. 17. *deugeinvettyd*; *tt* for *td*, the former being phonetic.

Page 142, l. 8. *godi* (= *gođi*), 'to annoy.'

l. 9. *Guedy*, also in i. 11. Cf. *guediaw*, l. 28. *u* for *w* is rare.

l. 10. *ygymodawc*. The word is derived not from *kym* and *byd*, as is usually supposed, but from *kymot* or *kymwt*, 'a comot.'

l. 12. *puchaw*, 'to wish.' Cf. *Red Book*, vol. i. p. 142, l. 21. The word frequently occurs, as in the next line, with the particle *ry*. See also p. 89, l. 4.

l. 20. *rinyev*, 'miracles, spells, enchantments.' *Rhin* and *rhinwedd* now mean 'virtue'; and the Mod. W. word for a miracle is *gwyrth* from Lat. *virtus*.

arsanghev, 'arsang, aliis idem quod *swyn*,' Davies.

chyfuarwydonn, 'recipes,' ? = *cyfaređion*. *swynev*, 'charms.'

Page 143, l. 1. *oe*, 'to his.'

periglawr, the priest who reads the oratio periculosa at mass.

l. 4. *ehofynndra* (= *ehofndra*), 'boldness.' From *ech* = *ex*, and *ofn*, 'fear.' N. Cardig. *echondra*. Gaulish *Exobn-us*, *Exomn-us*. See *Gram. Celtica*, 40, 47, 90, 125.

l. 12. *kreuyd*, here means 'an ordinance.' See Silvan Evans, s.v.

l. 17. *d a*, letter scratched out.

l. 20. *trw*. Sc. error for *trwy*.

l. 22. *da kychwynawl*, 'live property.'

l. 30. *hoffed*, 'pride, boast.' In Mod. W. *hoffi* is 'to like.'

l. 31. *ryuygus*, 'boastful, overbearing.'

Page 144, l. 1. *pechawl*. Sc. error for *pechawt*.

l. 7. *wneithret*. A very natural error. The *n* should have been deleted. See p. 132, l. 15.

l. 13. *agawrder*, ? for *agarwder*, 'harshness.'

l. 20. *no* looks as if it had been written by a later hand or retraced later; but it is not very black.

l. 25. *mivilaer* looks like a late form of *vigilia*.

l. 26. *Seith*. Sc. error for *Sef*.

l. 28. *gwreic adyat*, ? 'wife desertion.' Canon Silvan Evans, reading *a gwreic adyat*, suggests 'widow?'

l. 29. *kywydyaeth*. Dr. Davies has '*Cywyd*, idem quod *Cyfeillach*.' Perhaps the word here is *cywyđiaeth*, 'conscience.' *greuyd* = 'religious order.'

Page 145, l. 2. *Bebyd*. Sc. error for *bedyd*.

l. 3. *segyrffyc*, 'the holy communion,' from Lat. *sacrificium*.

l. 6. *anghen*, 'extreme unction.'

l. 11. *lad*. The dots were placed underneath and then the letters were scratched so that they are hardly legible.

l. 14. *tagnouedu*. The usual form is *tangneved* as in p. 150, l. 29. Iolo Goch, see Brython, ii. 202, has

I'r lle mae'r eang dangnef,
Ac aed y gerdd gydag ef.

But at p. 150, l. 27, and p. 151, l. 1, we have *tangnouedus*; and the Black Book (see *Facsimile*) has *tagnouet*, p. 17 b, and *tagnevet*, p. 9 a. Wm. Salesbury's *tangneddyf* is a vulgarism which is still to be heard occasionally.

l. 21. *ydrugared*. The *y* here is the article.

l. 26. *anghennu*. Note the two *n*'s. *Anghenus*, 'needy,' has only one.

l. 27. *perigl*^{us}. The word is now *peryglus*, though without the last syllable it is always pronounced *perigl*. With *periglus* cf. *periglawr*. See *Red Book*, vol. i. p. 75, l. 15.

l. 29. *ygaffel*, should be *ae kaffel*. The scribe has inserted *ae* in the margin as shown, but has not deleted the *y* or corrected the *g* into *k*.

Page 146, l. 8. *gobrwyaw*, 'to win.'

l. 10. *bellynnic*. See note on p. 126, l. 10.

l. 12. *pvmb*. The *b* is unusual. In Mod. W. the word would be *pum*. See note on p. 17, l. 31.

Page 147, l. 3. *yrei*, blunder for *ar ytat* owing to the *rei* in the next line.

l. 5. *yrhwn ysyd*. The relatival form of the present of the verb to be is *ysyd* which means *who am, who art*, &c., in all persons. The notion that *yrhwnn* is required to represent *qui* is seen to be as old as the fourteenth cent., but it was reserved to a later age to translate Latin *es* by *wyt*.

l. 6. *obrynhom*, 'we deserve.'

l. 10. *gwynvyuedidigrwyd*. Sc. error for *gwynvydedigrwyd*.

l. 11. *ymaent*, for *sunt*. It should be *ysyd*. See above note on l. 5.

l. 15. *Pymhet*. See note on p. 17, l. 31.

l. 16. *meddawt=međ-dawt* for *međwdawt*, showing that the *w* disappeared early. Unless indeed it is a sc. error for *medwdawt* or *medwawt*.

l. 20. *crwyddrat*. Mod.W. *crwydrad*. Perhaps the *dd* (which would mean *đ*) is an error; but there is evidence to show that *đ* before liquids has become *d*. Thus the Black Book *kenetyl* represents a sound *kenetđl* which in Mod.W. is *cenedl*, but in some dialects *cenel*.

l. 20. *gwrtholedic*. Sc. error for *gwrthodedic*.

dielwha for *dielwhaa*, from *dielw*, which is used as a translation of *vilis*. See note on p. 10, l. 13.

l. 21. *kyghorueint*, 'envy, malice.'

l. 22. *Irlloned*, 'anger.'

Page 148, l. 1. *annyanawl yw y*, 'it is natural to.'

l. 6. *yt wylledic*. Letter scratched out. It appears to have been *y*.

l. 13. *y*, scratched in *ydy*.

l. 14. *ath ti* (=*a'th di*). The form *yth di* is common in the dialects. In *Gwyneđ* and Mid-Wales the curious *ych di* takes its place. *Tydi* is a purely literary form now.

l. 18. *megys*. ?*y* omitted after it.

l. 20. *kghorueint*. Sc. error for *kyghorueint*.

l. 24. The accents in this line, which are represented accurately as they appear in the MS., denote 'transpose.' Read *yr wedi honn*.

l. 28. *yn erlloned*. Sc. error for *yn erbyn irlloned*. The scribe having written the first stroke of his *b* too near his *r*, appears to have turned back to write the little *r* above for clearness' sake, and then to have imagined that the part of *b* already written was the first *l* of *irlloned*.

Page 149, l. 1. *wedy* (=*weđi*). Perhaps the scribe was thinking of *wedy* (=*wedi*). See also l. 8.

l. 5. *didannwch*. l. 6. *gwynnant*. Further instances of unnecessary double *n*'s. In l. 7 *didenir* is correctly written. See p. 150, l. 24, where *didanwch* and *didannwch* appear.

l. 8. *yn tristit*. The scribe has omitted *erbyn* between these words.

l. 10. *peunydyawl*. The true radical consonant is *p*, which is here retained after the mas. word *bara*. As adverbial phrases have the medial initial mutation, *peunydd* usually appears as *beunydd*, which has therefore been assumed to be the radical form; and we have in the N. T. *bara beunyddiol*. The new radical undergoes further mutation in *yn feunyddiol*, &c.

l. 18. *elchwyl*, also written *eilchwyl*. Cf. *elfydd* and *eilfydd*.

l. 22. *awnaetham yth erbyn*. Joined in the MS.: separate thus.

l. 23. *madevn*. Sc. error for *madevwn*. The scribe's copy was probably of too early a date to distinguish between *v* and *w*.

l. 26. *obrwyhom*, *gobrynhom* have much the same significance, 'to win, to deserve.' See note on p. 141, l. 4.

l. 30. *ywnt*. It would not be easy to find a better instance of the artificial use of the plural verb. The singular verb is *yw* which the scribe first wrote; then finding the plural noun *geireu* after it, he attempted to make the verb plural by adding *nt* (the correct plural is *ynt*). But the subj. of the verb is the sing. noun *pwyll*; so that *yw*, even according to the Latin rule, would be the correct form. *Ywnt* is gibberish in any case. See note on p. 157, l. 3.

l. 31. *gel\lyon*. Sc. error for *gel\ynyon*.

Page 150, l. 6. *yrvnprydyaw*. *yr* sc. error for *ry*.

deugeinos . . . *annoges*. We should expect *dyd* for *pryt*, which means 'meal.'

l. 9. *pryt pann porthir eneit*. It is difficult to restore the meaning here. Probably there is an omission of some kind and *pryt pan* = 'whilst.' Thus 'pryt pan porthir corff dyn or bara or mein (y mae or bara ysprytawl y porthir eneit dyn).'

l. 10. *gaho*, for *gafho*; Mod. W. *gaffo*.

l. 11. *chweith*. Mod. W. *chwaeth*.

l. 17. *wnelant.* Sc. error for *welant.*

l. 19. *ywr* (=*yw'r*). The form *'r* of the article was used in the fourteenth cent. as now, when following a vowel; hundreds of instances may be found in D. ap Gwilym. But it was seldom written so in the prose of that period.

l. 27. *tangnouedus.* See note on p. 145, l. 14.

Page 151, l. 5. *aruod,* 'time, duration.'

l. 7. *dy.* Letters scratched out after this word; the *v* is just decipherable. ? *dy varwol.*

l. 9. *dirdawn.* ? 'a gift of land.'

l. 10. *warandao.* Sc. error for *warandawo.*

l. 14. *breint kymunawl.* ? the privileges of a communicated person.

l. 20. *dyssul.* The proper name *Tyssul.* The vocative has generally the medial mutation.

l. 22. *keed.* ? 2nd pers. sing. of *cadw.* The regular and usual form is *cedwi.*

l. 23. *gyweithydd,* company of people travelling together; see *Red Book,* vol. i. p. 41.

l. 24. *difuri=difri* for *difrif.* The final *f* evidently disappeared early.

deithi. ? attributes, properties.

l. 27. *wen=wên,* 'a smile.'

Page 152, l. 1. *Brewddvyt.* Sc. error for *breudwyt.*

l. 8. *bruantev,* 'colla.' The word should be *breuantev* or rather *breuannev.*

l. 10. *yny=yn eu.*

l. 13. *derewant.* The stem is usually *drew-,* as in p. 154, l. 10; but this suggests the analysis *de-rew.*

l. 17. *ofuynawc* (=*ovnawc*), 'timendus.'

yma. Sc. error for *ymae.* A small *e* is written above the line by a later hand.

l 20. *yrd* from *gorð,* 'a hammer.' It is not a translation of 'orbitas.'

l. 25. *idi,* 'per.' In Mod. W. *iði* has the sense of motion to, never of motion along or through.

Page 153, l. 1. *ygodinebus.* Sc. error for *ygyt agodinebus.* The scribe skipped from one *g* to the other.

l. 2. *a enwiryon.* Before a vowel we should have *ac.*

phawt. Sc. error for *phawb.*

l. 7. *heb agel.* The usual *yr* is omitted between these words by the carelessness of the scribe.

l. 10. *yn.* Probably should have been *yr.*

l. 15. *gweineint.* Adjectives form their plurals by modifying the vowel and adding *-on* or *-ion*; but the usual plural of *gwan* is *gweineit,* Mod. W. *gweiniaid,* though *gweinion* is also found. *Gweineint* is a sc. error.

l. 20. *ysgithrawc.* Cf. *periglus.* It is not a translation of 'increpantes.' *Ysgythru* means 'to cut,' see p. 87, l. 25; and *ysgythrawc* means 'torn,' 'haggard.' ? 'with tusks.'

areilaw, 'to watch.'

l. 21. *agkreiffyaw,* 'to censure.'

l. 21. *adnybyddwch* for *adnebyddwch*. An unaccented vowel is liable to become indistinct and to be written *y*. Cf. the interchange of initial *a* and *y*.

l. 24. *karant*. The usual plural of *kar* 'a relative,' is *keraint*; but *carant* also occurs; see *Red Book*, vol. i. p. 130, l. 27. *kar*, *karant*, represent participial forms *car-ans*, *carant-es*.

l. 29. *crydu*, 'to shake.' *kryfuachu*, usually written *kyruachu*. See note on p. 54, l. 7.

Page 154, l. 3. *nac weithret* for *na gweithret*. See note on p. 159, l. 6.

l. 8. *ynseil*, also written *inseil*, 'sigillis.'

l. 10. *pydeu*. Sc. error for *pydew*, caused by the *ev* of *genev*.

l. 14. *diodefawt*; *t* for *d* (=*đ*); probably copied mechanically from an older MS.

l. 20. *phalt*, 'ovile.' *Ffald* is used in Cardiganshire for Eng. *fold*.

l. 21. *r gwyr*, scratched out, and now barely visible.

l. 24. *wedyr dwyn=wedi' r' đwyn* for *wedy y ry đwyn*.

l. 26. *hyeu*, retraced lightly, but the original letters are still distinctly legible. It is a curious form of the word *ïef*, now *ïe*.

medeu. See note on p. 2, l. 2. The *eu* is probably due to the *eu* of *hyeu* here.

l. 28. *chartyr*. Eng. *charter*. It was probably pronounced *siartr* in Med. W.

Page 155, l. 16. *milloed*. Sc. error for *miloed*. The scribe never knows where to use a *y* consonant in the final syllable. If it occurred in this word the *i* in the first syllable would be short closed, and the *ll* (i.e. double *l* not *tt*) would be admissible. The scribe is probably influenced by the Latin *millia*. In l. 29 he inserts a *y* where no *ll* has to be accounted for.

l. 18. *ydynyon*. See note on p. 4, l. 20.

l. 20. *yny*. Sc. error for *yn*.

l. 24. *gwnanpwyt*. Sc. error for *gwanpwyt*.

l 26. *geuawc*. In Mod. W. the middle form *euog* has taken the place of the radical. The word is formed from *geu* (Mod. *gau*), 'false'; Irish *gó*. For the use of the middle for the radical cf. note on p. 149, l. 10.

Page 156, l. 2. *prim*. The Lat. *primus* appears as *prif* in Welsh. *Prim* must have been borrowed late.

l. 3. *dyrchauel yar y pennau*, 'lifted from their heads.' Probably some word is missing. The sense in the Latin version is quite different.

l. 3. *etyrval* ? intervallum. *cerebius*. A corruption of *Cerberus*.

l. 11. *phereynt*, from *parhau*, 'to continue,' used here apparently for 'to last.' Appendix 'possent.'

Page 157, l. 2. *arvedwch*. Sc. error for *ar avedwch*. The relative *a* is often dropped in Mod. W.; but it would not be dropped here.

l. 3. *chedywch*. The scribe is very fond of *wy* or *yw* in the plural terminations. Cf. *wrthywch* l. 7, and *a ywch chwi* p. 47, l. 21. Here the correct form is *chedwch*, pronounced *chèdwch* (for *chedwwch*). See p. 158, l. 14. The correct form of *wrthywch* is *wrthych*. Cf. also *hanwynt* p. 88, l. 18; *vwynt* p. 134, l. 24.

l. 4. *yamñ laant*. Letter scratched out. The *y* is also a sc. error for *yr*. Read *yr amhlaant*.

l. 8. *am* for *ami*. See note on p. 159, l. 17.

oresgynn alldudyon, 'the conquered of strangers.'

l. 9. *sode t*. Letter scratched out.

Souir ac ovir. Sodom and Gomorrah. *Govor* or *Govur* would be the regular Welsh form of *Gomorrah*, if borrowed early. *Ovir* seems to be a corruption of this form. *Souir* is the result of the practice, common in Med. W., of making proper names rhyme in couples. Cf. *The Text of the Mabinogion*, p. 104, l. 13, 'Mi auum gynt ygkaer se. ac asse. yn sach a salach. yn lotor. affotor.'

l. 13. *yny*. Some words omitted: probably *dyd hwnnw*.

l. 20. *vrattas*, 'deals treacherously.'

l. 21. *agkyfuleus*, 'improper.' In Mod. W. the word means 'inconvenient.'

l. 24. *agkrededun*. In the Acts xiv. 2, Dr. Morgan wrote *Iddewon anghredadwy*: the word was changed by Dr. Parry into *anghredadyn*. In 1770 Dr. Morgan's *anghredadwy* was restored by Peter Williams, and has appeared in several editions since, e.g. Oxford 1799 and 1839; in 1814 Thomas Charles adopted *anghredadin*. The Oxford Testament of 1828 has *anghrediniol*; but most modern editions, including those of Oxford and the B. F. B. S., have *anghredadyn*. It would seem from our text that the correct termination is *-un*; but the sound is the same, and *u* often appears for *y* in the text. See *ewyllus*, p. 158, l. 18.

l. 26. *athiwed* for *ath ðiwed*. The sound of the *ð* is lost in the *th*.

Page 158, l. 2. *lyein*. A very curious form of the plural of *llw*. Cf. *enwein*.

l. 4. *achaws*, used as a conj.='because,' as in Mod. Coll. W.

l. 17. *periclont*, 'to endanger.' Probably *wynt*, 'them,' is omitted.

l. 18. *Aphwynnac*. Sc. error for *Aphwybynnac*.

l. 20. *buchel*. Sc. error for *buched*.

l. 22. *agkredadwy*. See note on p. 157, l. 24.

Page 159, l. 2. *tragywydawl*. The sense requires *yn* before this word. Perhaps *tragywydawl* should come after *mar*; but cf. below, l. 20.

l. 6. *ac wyleu* for *a gwyleu*. Cf *nac weithret* for *na gweithret*, p. 154, l. 3.

l. 9. *o alilea*. The regular mutated form after the preposition *o*.

yr hwnn. In Med. W. *dinas* is mas. and still in proper names.

l. 10. *aoes*. Sc. error for *aoed*.

l. 14. *yn*, 'among.' In the next line it means 'at.'

l. 16. *ofuynnha*, pron. *ovnhâ*; from *ofnhau*; if indeed it is not the simple *ovna* from *ovni*.

l. 17. *ath* for *athi*. The occurrence of *am* above for *ami* makes it improbable that this is a mere sc. error. But it is difficult to find any reason for these forms.

l. 26. *ychwet*. Sc. error for *ychwechet*.

anvab, 'childless.' The phrase *yrhonn a elwir anvab* should probably have come after *ti* or after *heneint* in l. 25.

Page 160, l. 2. The rubricator has neglected to draw an initial L, as in p. 157, l. 1.

dyyll. Sc. error for *dyall*. It has been noticed that the scribe is particularly liable to make a mistake in going from one line to the other.

l. 4. *pann yw*, 'that.' *llinyeu*, 'lines.' It is here explained that the words

underlined are those of the apostle; the other words being the exposition of the translator.

l. 19. *nat dim pechawt*, 'that sin is nothing.' See p. 26, l. 29.

l. 23. *yr* = *i'r*.

Page 161, l. 2. *eisteid.* Sc. error for *eisted.*

l. 3. *heul*, fem. It is usually mas. as in p. 3, l. 14.

l. 7. *righill.* The word is written *rhingyll* in Mod. W. But a final *y* after an *i* has the *i* sound in all the dialects.

l. 8. The accents mean 'transpose.' Read *Nyt oed oleuat ef.*

l. 9. The Rubricator does not know where to draw the line. It should have been continued under *or goleuat.*

l. 10. *ydrwydaw.* The *y* is unusual. See above, note on *dyyll.*

l. 11. *oe bleit ef* = 'o'i blegid ef,' for Christ's sake. The commentator seems to think that *ef* in this line means John the Baptist.

l. 17. *Oe*, 'to his.' In the same line *y* (= Mod. W. *i*) is used for 'to.'

l. 23. *waedeu*, plural of *gwaed.*

l. 24. *nac oewyllus yknawt* should evidently have been underlined. See St. John i. 13.

l. 26. *ennyn.* Probably an error for *enir.*

l. 29. The *ef* is inserted in the margin opposite the caret. The Rubricator should have underlined l. 29 *ac . . . ni.* l. 30 *A . . . ef.* P. 162, ll. 2, 3 *megys . . . gwironed.*

Page 162, l. 3. *y*, 'to his.' Possibly the scribe took it for 'his' when he wrote *aroddet*; which should have been *yroddet.*

The foregoing translation of the first verses of St. John is so interesting that it may be well to present it here in a compact form, without the commentary.

1. Yn y dechreu yr oed geir. Ar geir aoed gyt a duw. Aduw oed y geir.

2. A hwnnw oed yny dechreu ygyt aduw.

3. Athrwy ygeir hwnnw ygwnnaethpwyt pob peth. Ahebdaw ef nywnnaethpwyt dim.

4. Ar hynn a wnaethpwyt yndaw ef. bywyt oed. Ar bywyt hwnnw ysyd leufer yr dynyon.

5. Ar lleuuer alewycha ymplith ypechaduryeit [cannys pechawt ysyd tywyllwch] Ar tywyllwch nys amgyffredawd ef.

6. Vrth hynny. ydannuonet dyn ygann duw ae enw Ieuan.

8. Nyt oed oleuat ef. namyn ef aannvonet yntyst yrodi tystolyaeth or goleuat.

9. Yd oed ef hagen wir oleuat aoleuhaa pob dyn or byt.

10. Yny byt yd oed lleuuer. Athrwydaw ef ygwnaethpwyt ybyt. Ac eissoes nyt adnabu ybyt ef.

11. Oe briawt ydeuth. Ae eidaw nys aruollassant.

12. Pwybynnac hagen ae kymerth ef. Ef arodes vdunt allu amedyant oebot ynnveibon yduw.

13. Nyt yrei anner owaedeu ogyt gwr agwreic. nac ocwyllus yknawt. Namyn yrei aaner oduw.

14. Ar geir awnaethpwyt yn gnawt. ac a presswylawd ynom ni. A ni awelsam yogonnyant ef. megys gogonyant vn mab duw aanet o duw kyfulawn orat agwironed.

l. 6. *vn.* Sc. error for *yn vn.* The scribe skipped from the *n* of *glan* to the *n* of *yn.* See note on p. 1, l. 6.

l. 8. *Eisso.* Sc. error for *Eissoes.*

l. 11. *Yny.* The scribe forgets that a genitive follows. See note on p. 62, l. 29.

l. 12. *bwynt* for *bont.* See note on p. 88, l. 17.

l. 13. *gylid.* Sc. error for *gilyd.* But see note on p. 161, l. 7; and cf. *nynhev*, p. 149, l. 23, &c.

l. 22. *Ac | cof.* Word omitted; probably *or.*

Page 163, l. 13. *pechaduryeit.* Error for *kreaduryeit.* See p. 162, l. 10.

l. 17. *doosparthedic*, 'separate.'

Page 164, l. 10. *rat prydest*, 'gratia ditandi.'

l. 11. *mawrwrdaeth* for *mawrwrda-aeth.* In p. 165, l. 5, we have *mawrwrdayaeth.*

l. 12. *ar.* Sc. error for *ac.*

l. 13. *auon.* Sc. error for *anuon.*

brywys, 'ludicra.'

l. 15. *nyheu.* Sc. error for *nȳheu* or *nynheu.*

l. 22. *gyuedic*, 'consueta.'

Page 165, l. 9. *holre*, p. 166, l. 1, *hollre* = 'pob rhyw.' *re* from *greg-* is common as the second element of a compound. The more usual form is *rei*, Mod. W. *rhai.* See note on p. 167, l. 24.

l. 12. *gorchygnerth* seems to be used as a translation of 'clementiae.'

l. 19. *ar wyr*, 'per devium.'

l. 21. *odit*, 'paucae:' cf. O. Ir. *úathad*, 'paucitas singularitas, singularis.'

l. 22. The accents mean 'transpose.' Read *Aphob vn ohonynt.*

trwydi, 'pro.' It should have been *idi.*

l. 24. *eliffeit*, evidently 'elephants.' Perhaps it ought to have been *eliffeint.*

ypotamy, probably a sc. error for *ypopotamy*, i. e. *hippopotami.* The four names contained in this line do not appear in the Latin version. A comparison of those that follow with the names in the appendix shows that the scribe has been unusually successful in his spelling of strange words, though here also much 'depends upon the taste and fancy of the speller.' At first sight it would not be easy to recognise 'hyenae' in *Iene.*

Page 166, l. 1. *hayach*, 'fere.'

l. 3. *chrogleissa.* ? Sc. error for *chrygleissa.*

llyffan. So in some S. W. dialects. N. W. dialects still preserve the final *t* —*llyffant.*

l. 7. *idon*, 'Yconus.' The scribe probably mistook the *c* of his copy for a *t* and transcribed it *d.* See Introduction, p. xviii, ¶ 3.

l. 8. *aflev* (radical *gafleu*), plur. of *gafl.* Another plural (or dual) is *geifl.* This, with the dual article (which is followed by the medial mutation), forms the name of three peaks in Lleyn, *yr eifl*, 'the (two) forks,' corrupted by Englishmen into *the Rivals.*

l. 9. *anyanawl*, 'natural.' It does not occur in the Latin version.

l. 12. *llyssewyn*. See note on p. 97, l. 18.

l. 16. *þybyr*, Latin 'piper.'

l. 17. *a ymborth dynion*. *a* is a sc. error for *ac, ymborth dynion* being a translation of 'annonam.'

l. 18. *helygos*, 'carecti.'

l. 20. *us*, 'paleas'; *mynws*, 'stipulam'; *gwrysc*, 'ligna.'

l. 23. *wedyr ennȳner = wedi'r ennynner*, for *wedi yr ennynner*.

l. 24. *gogofeu*. The middle form *ogof* is used for the radical in Mod. W.

l. 27. *gruceu*. The word is *kruc*, 'heap,' pl. *krugeu*. It is probable that the scribe first intended to write the sing. *gruc* and then added the plural termination.

l. 28. *ysgytwaw*. Mod. W. *ysgytio*. But the inflected forms of *ysgwyd* are formed from *ysgydw-*; thus *ysgydwodd*.

mynws. N. Cardigan *mwnws*, 'dust, anything reduced to powder.'

l. 29. *briwyd = briw-yd*.

Page 167, l. 5. *gythlwng*, 'jejunium.'—Davies.

l. 11. *Fo*, here used transitively = 'fugat.'

l. 12. *kyghoruynt*, 'invidia.'

l. 15. *veis*, from *beis*, 'shallows.' Cf. *Mabinogion*, pp. 35, 36, *mynet ar veis* ? =*wade*

l. 24. *rei wyd = rhai gwŷđ*; *rei* is originally fem. sing. though from *grex, gregis*.

l. 27. *mynyned*. Sc. error for *mynyded*.

Page 168, l. 5. *lyuassant*, 'audent.'

l. 7. *eu hwy*. A word is omitted here. Probably *kymryt—eu kymryt hwy*.

l. 13. *keith*, pl. of *kaeth*. Cf. *maen, mein*.

threthwyr, 'tributarii,' not, as in Mod. W., those who exact tribute.

l. 15. The word *ny* printed at the bottom of the page appears in the MS. in the margin opposite the caret.

allan for *allant*. It is clear from the omission of *ny* that the scribe did not at first understand this sentence. He evidently thought that this word was *allan*, 'out.' When he discovered his mistake it was not necessary to insert the final *t*, for that, though still written in Mod. Lit. W., had disappeared from the spoken language at least as early as the end of the twelfth century, for it is often omitted in the Black Book of Carmarthen.

l. 18. *y gwneir*. The word *dillat* and a preposition are omitted here. See Appendix.

l. 21. *ychennawc*, 'pauper.' The word is generally written *achenawc*. The connection between it and *anghenawc* is not clear.

l. 22. *got*, 'adulterous'; hence *godineb*.

l. 23. *eruyll*, 3rd sing. pres. of *arvoll*, 'to receive.'

l. 24. *aghawr*, 'avarus.'

Page 169, l. 3. *y þynn vil*, ? 'the beasts of burden.'

l. 4. *nyheu*. Sc. error for *nynheu*.

l. 5. *ysgwthyr*, 'pictura.'

l. 6. *„cof del.‟* The accents mean 'transpose.' Read *del cof.*

yn preswyl, ? 'semper.'

l. 14. *ar hyt*, 'statim.'

l. 15. *adlo*; Pughe gives 'a chafe or sore, anger.' Mod. Ir. *athladh* recte *athlagh*, probably.

l. 20. *tygrydot*, 'tigrides.'

l. 22. *kenedyloeth*: *th* for *d*. Probably a sc. error to begin with.

l. 25. *vrddassawd*. In Appendix 'aedificavit.'

l. 26. *yspoydeu*. ? Sc. error for *yspydeu*, 'hospitia.'

l. 28. *phethyneu*. ? 'epistylia,' for *pheithyneu* = Lat. pectin-a.

Page 170, l. 6. *uuytta*. Sc. error for *uwyta*.

l. 8. *ystyphyleu*, 'columnae.' In Mod. W. *ystwffwl* means 'a staple'; ? also 'a stock or log,' see Pughe. Davies gives 'anulus, cornix.'

l. 16. The meaning here is not clear. The translator has misunderstood the author here; as also in l. 18. Cf. Appendix.

l. 30. *amhinogeu*, 'foras.'

onnestwyr. The scribe tried to correct the first *n* into *r* as shown; but omitted to write a dot of deletion under the first stroke of *n*.

Page 171, l. 2. *gwedy*, &c. A wonderful paraphrase of 'partim de serpentino alabastro.'

l. 12. *ynlaawyt*? = amlaawyt.

l. 14. The stop should have come after *drwydunt* and not after *goruchelder*. See Introduction, p. xxv, ¶ (xviii).

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